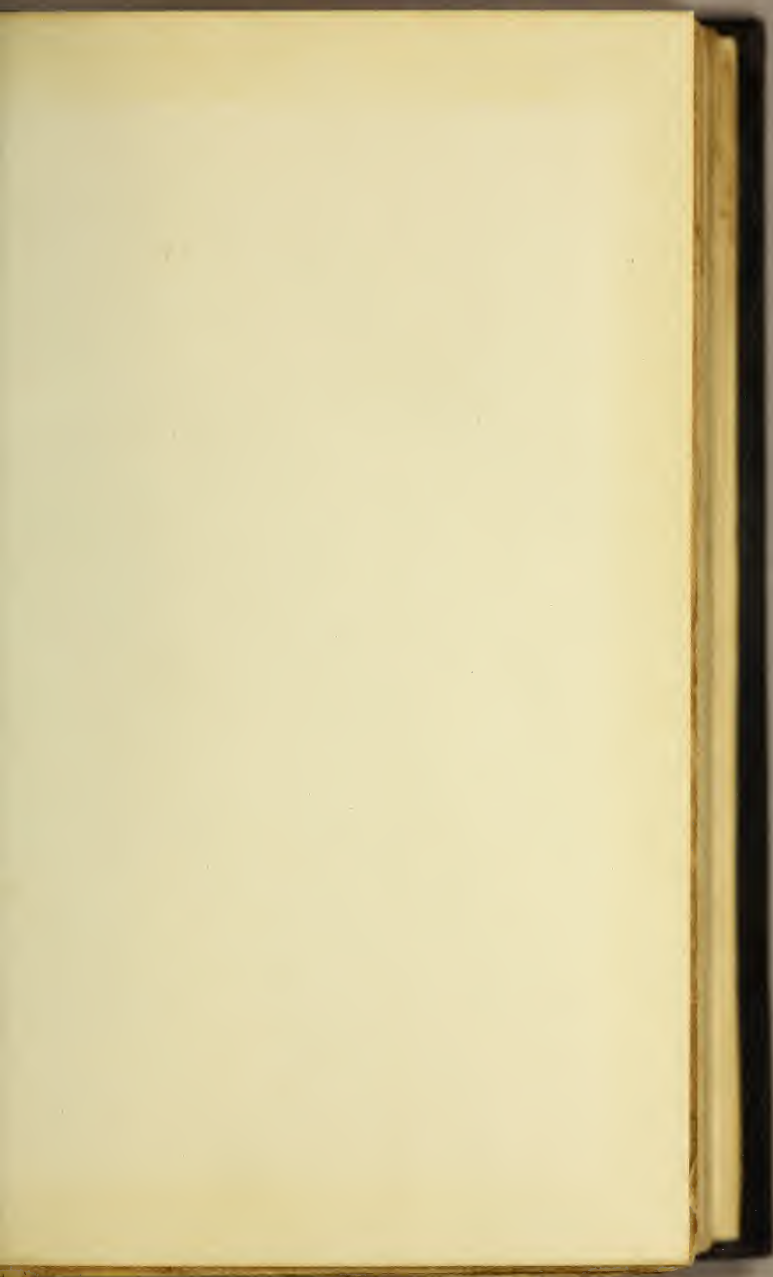
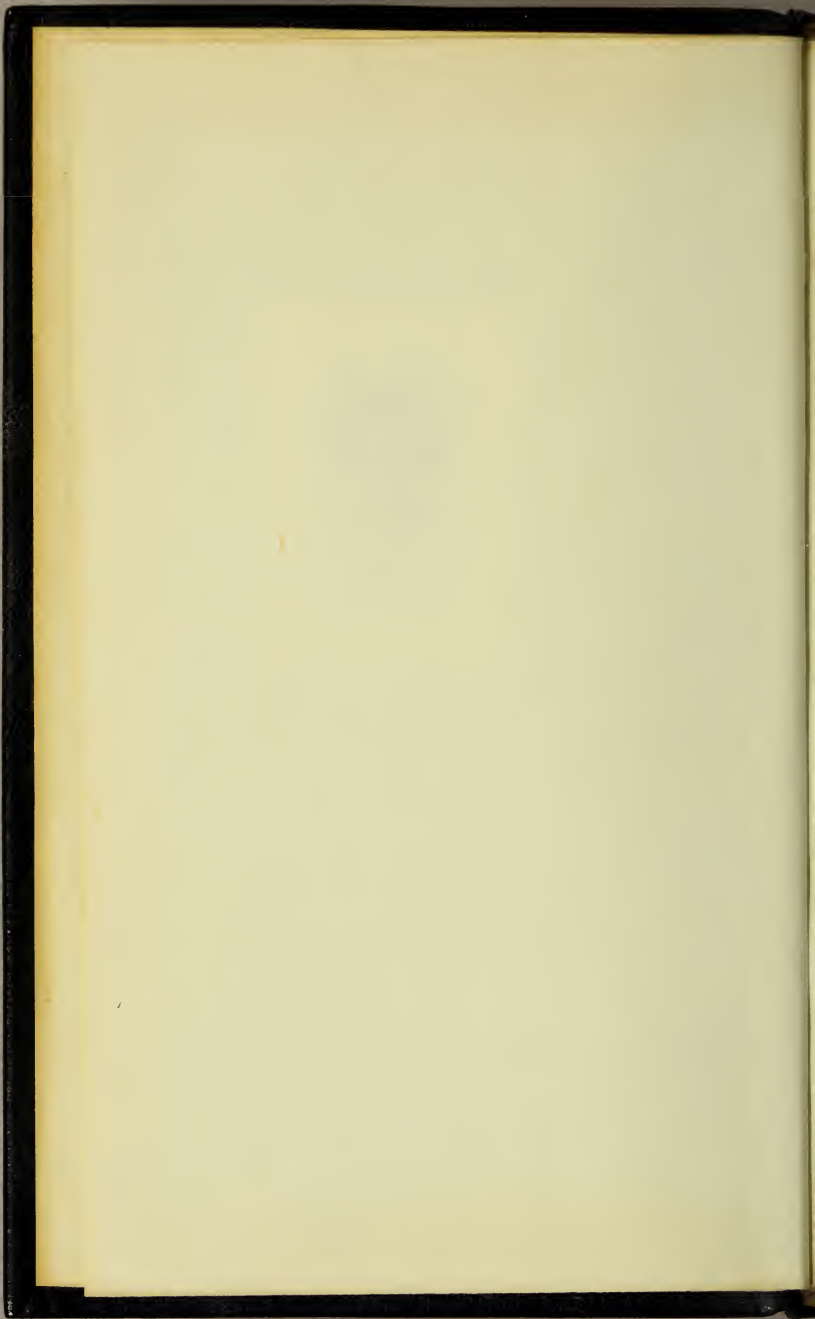
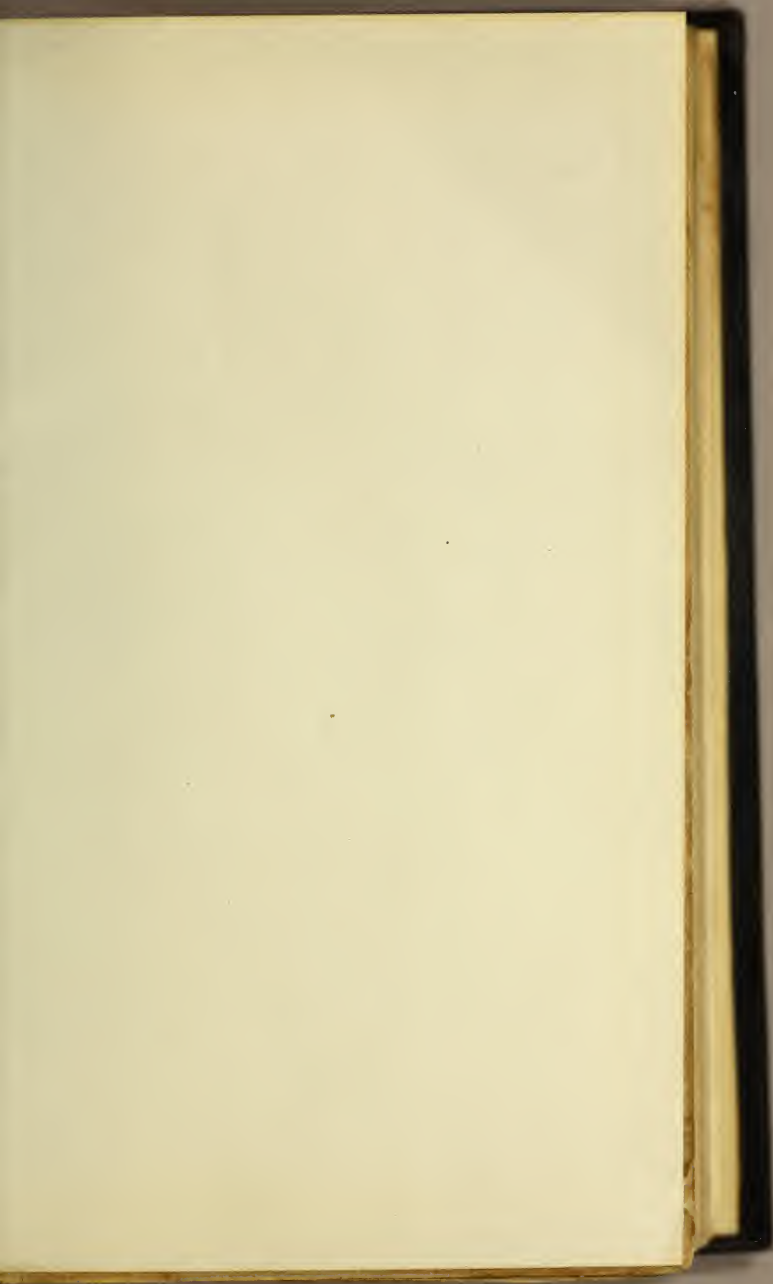




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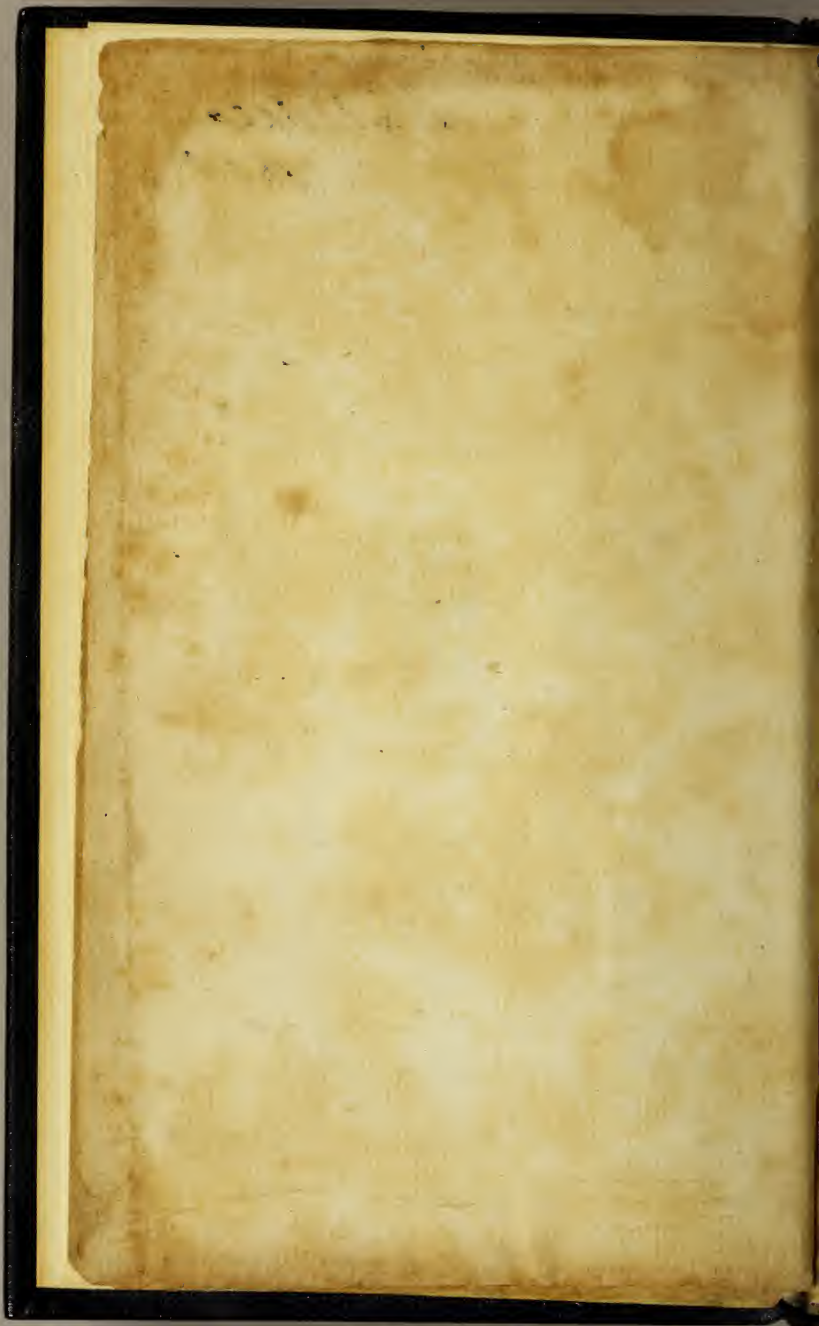







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RPJCS



The HISTORY of
LAPLAND
Written in Latin by
JOHN SCHEFFER *newly*
done into English from
the last Edition with
Large Additions



John P. Bartlett

THE
HISTORY
OF
LAPLAND:

CONTAINING

A Geographical Description, and a
• Natural History of that Country ;
with an Account of the Inhabitants,
their Original, Religion, Customs,
Habits, Marriages, Conjurations,
Employments, &c.

Written by *John Scheffer*, Professor of Law
and Rhetorick, at *Upsal* in *Sweden*.

Translated from the last Edition in *Latin*, and
Illustrated with many curious *Copper-Cutts*.

To which are added,

The Travels of the King of *Sweden's* Mathema-
ticians into *Lapland*: The History of *Livonia*,
and the Wars there: Also a Journey into *Lap-
land, Finland, &c.* Written by *Dr. Olof Rudbeck*
in the Year 1701.

LONDON: C

Printed for *Tho. Newborough*, at the *Golden-Ball*
in *St. Paul's-Church-yard*: And *R. Parker* un-
der the *Royal-Exchange*: 1704.

REVUE

REVUE

RPJCB

THE
P R E F A C E
T O T H E
R E A D E R :

MR. Scheffer the Author of this History, was employed by the Chancellor of Sweden, to Travel into Lapland, and write a particular History of that part of his Master's Dominions; which he did with all the Fidelity and Exactness that belongs to a just Historian. The Translation we now present to the World, is done from the last Edition in the Original Latin, and collated with a French Translation Printed at Paris, which contains several Addenda, that the Translator had from the Author, all which are here taken in. The Copper-Cutts we here make use of were done in France by Monsieur Bos.

To make this History the most perfect of any of this kind yet Publish'd, we have here added to Mr. Scheffer, the Travels of the King of Sweden's Mathematicians in those Countries, perform'd in the Year 1695. Also Dr. Rudbeck Junior, his Journey into those Parts in 1701. And in the last place, considering the
Vicini-

P R E F A C E.

Vicinity and near Alliance of Livonia, we thought it not improper to conclude this Work with a true History of that Country, presuming that the light it gives into the occasion and progress of the present War between Muscovy and Sweden, will recommend it as an useful and seasonable Undertaking.

Upon the whole, we have omitted nothing that can render a Work of this Nature at once Instructive and Diverting. The Subject of the Performance is so uncommon and surprizing, that it can't but fix the Attention and gratifie the Curiosity of the Reader. Here we meet with a People oppress'd with Want, and punish'd with Cold and other Inconveniencies of a frozen Climate. Their Industry is the effect of Necessity, and their Arts are only calculat'd to guard off the Injuries they are otherwise expos'd to. Their Customs are suitable to their Climate, and untainted with the Luxury of softer Regions. And the occasional Reflexions made by our Authors, are made with that Judgment and Sincerity that their Character requires. Their Observations are just and important, and answerable to the true design of a Traveller. Being singled out by the Court of Sweden, supply'd from the Royal Treasury, and endow'd with Learning, and a suitable Knowledge of the World; they were better qualify'd for a just Discovery, and judicious Remarks upon Men and Things than the occasional Adventurers that visit the other Parts of the World. Not to mention that the regular Description of Animals, Plants and Minerals, which is here met with, is what could only be expected from Persons of such a distinguishing Character.

T H E

T H E

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and to the North, the District of Torna in the
same Lapland, together with Finland, Aland,
and some of the Eastern Provinces; containing a
Description of the true Situation of all these Places,
and the Disposition of their Inhabitants, especially
what relates to the Manners, Inclinations, Cu-
stoms, Religion, Language, and first Origin of the
Laplanders; together with the Products, living
Creatures, Plants, Mines, Mountains, Woods,
Lakes, Rivers and Cataracts of these Countries.
Taken from the Latin Original Printed in 1701. at
Upsal. p. 1.

T H E

CONSTITUTION

Faint, illegible text, likely bleed-through from the reverse side of the page. The text appears to be organized into several paragraphs or sections, but the individual words and sentences are too light to transcribe accurately.

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CARTE
NOUVELLE DE LA
LAPONIE
dressée sur les observations
des Mathématiciens
PAR LE R.P. AVG. LVBIN
Geographe du Roy
Avec Privilège

T H E
H I S T O R Y
 O F
L A P L A N D.

C H A P. I.

Of the Name of Lapland.

LAPLAND is mention'd under different Names; *In Pref. Johannes Magnus* calls it *Lappia*, in which he *Histor.* perhaps followed the Footsteps of *Saxo*, who *lib. 5.* speaks of the *Lappias*. Others have given it the Name of *Lapponia*. *Olaus Magnus*, the Brother of *Johannes*, has inserted *Lapponia* in his Geographical Maps of *Scandinavia*, and so has *James Ziegler*, who wrote before him in his Treatise of the Northern Provinces; with whom agrees *Ericus Varsaliensis* and *Bureus*; both of which place *Lapponia* amongst the most Northern Provinces. The same difference is observable of its Inhabitants; some have given them the Name of *Lappi*; *Herberstein* says, That some of the *Lappi* are more Civilized than others, and *Wexovius* calls the *Lappi* an Uncivilized Nation. Some have call'd them, after the *Muscovites*, *Diki Loppi*, i. e. Savage Laplanders, inhabiting the Woods. *Fovius* terms them *Lappones* or *Laplanders*, and places them near the Sea-Shoar of the frozen Ocean.

*Descripti
 Musc. l. 4.
 Desc. Swe.*

Ziegler

Descript.
of Musc.

Descripti-
Reg. Bor.
in Itiner.
l. 4. c. 9.

L. 3. c.
41. Ger.
Ant.

Descript.
Nor. c.
38.

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reatiē
rit nder
infuse.
adelp.

Ziegler makes use of the same Name, and says they are of a middle Size. *Cluverius* gives them the Name of *Lappi*, *Lappiones* and *Loppi*, in which *Lomenius* has followed his Footsteps. *Olaus Magnus* calls them *Lappiones*, but only in one Passage; and *Herberstein* the *Loppi*, which he had taken from the *Muscovites*. *Cluverius* also affirms that they are call'd *Loppi*, by the *Swedes*, *Danes* and *Norwegians*. But why *Damian a Goes* in his Letter to *John Magnus*, should bestow the name of *Pilappii*, upon the Inhabitants, and that of *Pilapia* upon the Country, is not easie to be determined, unless he had heard something of *Pitha Lappia*, and the *Pitha Lappi* or *Pithlappi*, i. e. the *Lappi* inhabiting the mark of *Pitha*. *Peucerus*, following his Footsteps, places the *Pilappi* on the Borders of the Frozen-Sea, in the most Northern Parts of the Demi Isle of *Scandinavia*. The *Swedes* call them *Lapper*, and the Country *Lapmark*, and the *Danes* and *Norwegians* *Lapland*; tho' *Peter Claudi* very frequently stiles it *Finmarkia*, by which he understands nothing else but what is call'd *Lapponia* by other Historians, as is evident from the whole contexture of the Words in this Chapter. Of *Finmarkia* we shall speak more at large hereafter, our present Purpose being for *Lappia* or *Lapponia*; concerning the Etymology of which, the Learned differ in their Opinions. *Ziegler* fetches it as far as *Germany*, who call an ignorant Fellow thus; but the *Germans* can't be supposed to be the Authors of it, since none of those who have given us an Account of the ancient *Germans* have made any mention of it under those Names: Besides, That, considering why it is hence call'd thus by the *Swedes*, *Finlanders* and *Muscovites*, Nations of different Languages, how does it seem probable that a word invented at such a distance from them, as *Germany* is, with the Inhabitants of which they had very little or no Correspondence in those Days, should be received among those Nations bordering upon *Lapland* it self; besides that *Ziegler* makes them not so Stupid, but says they are good Artificers, especially in Embroideries. *Wexonius* his Opinion seems the least probable of all to me, who derives this Etymology from the *Swedish*, it being certain that *Lapper* and *Skin Lapper*, does not imply those that are clothed in Skins, but the same that is call'd by the *Greeks* *πανος* i. e. Rags: Which has induced *Olaus Petri* to derive the Etymology of this Word from their appearing

appearing every Year in Rags in Sweden; but the same might be applicable also to the *Finlanders*, especially since according to *Wexonius* his own Confession, they don't always wear Skins, but for the most part Woollen-Stuffs. *Grotius* would have the *Lappi*, *Lopi*, and *Lapiones* so called from their Swiftness in Running; but besides that, the Swedish word *Lapa*, which signifies by the *Germans* as much as *Lauffen* or Running, is writ with a single P, whereas the word *Lapp* or *Lappi* has a double one, The *Laplanders* are no extraordinary Runners, they being beholding for their swift Motions, to a certain sort of Pattins, fixed to their Feet, by the help of which they slide along upon the Ice. Some are of Opinion that the Inhabitants have rather borrowed their Name from the Country, than this from them; as the *Norwegians* and some other Nations have done. *Olaus Magnus* seems to incline to this, when he styles the *Lappi*, *Lappmannos*, as he gives the Name of *Nordmannos*, *Westmannos* and *Sudermannos* to others; the word *Manni* signifying as much as Men inhabiting *Lappia*, the Etymology of the Last of which they derive from its Situation, being joined to *Scandinavia* like a Piece of a Rag; or as *Wexonius* will have it, from the *Finland* word *Lappu*, implying as much as an Extremity or Remoteness. This Opinion carries along with it no small probability, but there being another which has a much nearer coherency, both with the word *Lapp* it self, and the true Account given us of their Origin, ought to take Place above all; from whence it appears, that *Lappia* was not so call'd from its Remoteness, but from the *Lappi*, its Inhabitants. For, if it had got its Name from its remote Situation, it must have been call'd *Lapp*, and its Inhabitants *Lapper* or *Lapmarker*; but since no such Name is imposed upon them, the true Origin of their Name seems to have been deduced from the *Laponian* word *Lapp*, i. e. Banish'd or Expell'd. We are obliged to Mr. *Zachary Plantin* for this Interpretation; For, the *Laplanders* being originally *Finlanders* (as will be shewn hereafter) and forced to leave their native Country, were afterwards by the *Finlanders* call'd *Lapps* or Exil'd, the beforementioned word *Lappi* implying as much in the *Finland* Tongue, as one forced to the remotest Parts; which is questionless the reason why, if we may believe *Olaus Petri* and *Plantin* himself, in the Preface of his *M. S. Lapland Dictionary*, the better Sort of

*Vindici
nom. perpe.
apud Scripto.
Goths*

the *Laplanners* can't endure to be call'd *Lapps*, which they look upon as a nick Name given them by the *Finlanders*; and from thence transferred to the *Swedes*, *Germans* and *Muscovites*, the last of which call them *Lapps* to this Day; but the Country of *Lapland* is by the Inhabitants of the *Lapmark* of *Uma* call'd *Sabmieladti*, and by those of *Torna*, *Sameednan*, from the word *Sabmi* or *Same*, of which more anon. There remains another Question to be resolv'd, viz. At what time the word *Lappi* or *Lappia* was first usher'd into the World, the *Ancients* being quite ignorant of it; we find nothing like it in *Tacitus*, tho' he has not been unmindful of the *Finlanders* their next Neighbours and Forefathers. No mention is made of them in *Ptolomey*, *Solin*, *Antonius Augustus*, *Rutilius* and others; Nay, the word *Lapland* or *Lapponia* is not to be met with among the ancient northern Historians. Not to mention *Jornandes* and *Paul Warnesfried*, even those who have written in the most ancient *Island*, *Norwegian* and *Gothick* Languages, and have given us the Histories of *Heraud* and *Bosa*, of King *Gotric*, of *Rolfus* and *Olaus*, are quite silent as to this Point. *Adam of Bremen* has been very careful to insert even those Matters he had only by hearsay, but does not mention the word *Lapland*, no more than *Sturfsen*, who has left us the Transactions of the North in his native Tongue: Which makes me disagree in Opinion with the Learned *Cluverius* (who is followed by *Grotius*) who would persuade us, that by the word *Lupiones* in the *Puetingerian* Table, are understood the *Lappi* or *Lappones*, and that they are the same call'd *Loppi* by the *Russians*, by the *Swedes*, *Danes* and *Norwegians* *Lapper*, and by the *Germans* *Lappen*. But considering that the Author of the said Tables is supposed to have lived under the Reign of *Theodosius*, and consequently 600 Years before *Adam of Bremen*, it is scarce to be imagined that he living at such a distance should know *Lappia*, when *Adam of Bremen*, who lived so much nearer, is quite Ignorant of it; so that whatever these *Lupiones* may have been, 'tis certain they were no *Laplanners*, that Word being in those Days unknown to the Northern Historians themselves. The First who Speaks of *Lappia* is *Saxo Grammaticus*, who liv'd about the Year of Christ 1190. and consequently 113 Years after *Adam of Bremen*, who flourished in 1077. from whence it is reasonably to be concluded, that the word *Lappia* owed its Origin to that

In Scan-
din.

L. 3. C. II.
Antiq.
Germ.

L's Hist.
Dan.

that interval of Time. 'Tis true *Saxo* speaks of the *Lap-
pi* under the Reign of *Orbo* III. who was Contempor-
ary with *Alaric* the *Swedish* King, and Reign'd not long
before our Saviour's Birth; but in this Passage *Saxo* on-
ly mentions them under the same Name. They were
known by this Age, without any further regard to their
ancient Names; for if the same had been known in the
Time of *Adam* of *Bremen*, he would not have pass'd it
by in Silence. After *Saxo*, one *Eric* of *Upsal*, who lived
in 1470. makes mention of *Lappia* amongst the other
Provinces of *Tavastia*, *Carelia* and *Nylandia*. Next to
him, the beforementioned *James Ziegler*, has not only
mentioned but given us a Description of this Country,
its Nature, true Situation and Inhabitants, being
known but to few, except some in *Sweden*, through-
out *Europe*. And thus much of the word *Lappia* or *Lap-
ponia*.

Descrip.
Sweden.

CHAP. II.

Of the Situation of Lapland.

IT will be a very difficult Task to investigate the true
Situation of the antient *Lapland*. *Saxo* makes it to
border upon *Femten*, as appears from his Words; He
joined the Provinces of *Helsingen*, *Jemten* and of the
Jarnberi, with both the *Lappias*, under the Jurisdiction of
Dimarus. From hence it seems to follow, That the Li-
mits of *Lappia* extended to the Borders of *Helsingen* and
Finland, which is confirmed by these his following
Words: He ordered that besides the Province of *Helsingen*
and both the *Lappias*, *Finland* and *Esthland* should pay him
a Yearly Tribute. So that he puts it betwixt *Helsingen*
and *Finland*, bordering on one Side upon *Femten*, on
the other upon *Esthland*. But *Eric Olaus*, otherwise cal-
led *Eric* of *Upsal*, seems to make it appertaining to *Fin-
land*. The next Country, says he, to *Sweden* and *Russia*,
and Bordering upon both, is *Finland*, with those Countries
belonging to it, viz. *Tavastia*, *Carelia*, *Lappia* and *Ny-
landia*: Here he makes *Lapland* to be part of that
Kingdom, which bordering both upon *Sweden* and *Mus-*

country, is known by the Name of *Finnia* or *Finland*; and it seems as if *Eric* did precisely assign its Situation betwixt *Carelia* and *Nyland*, by putting it in the middle of these Two. *Olaus Magnus* places it beyond the western *Bohnia* (as appears from his Map) bordering upon *Scrickfinnia* and *Biarmia*, so as to put *Scrickfinnia* most Northward, *Biarmia* to the East, and *Lapland* to the West. *John Magnus*, Brother to *Olaus*, has these following Words,

In Pref. oper. Hist. Sweden borders on the North upon *Biarmia*, situate under the Pole, being formerly a Kingdom of the East, part of which is that vast Country called *Scrickfinnia*, of which *Procopius* relates so many Fables, to the South of which are both the *Lappias*. There are not a few who are of Opinion, that there is no such Country as *Scrickfinnia*. There is no such Country to be found, says *Burcus*, as *Scrickfinnia*, tho' mentioned by *Saxo the Zealander*: Thus much is certain,

Descript. Svec.

That now-a-days there is no Country known by that Name in those Parts. Nevertheless we ought to be very cautious, how to slight the unanimous Opinion of so many Learned Authors, especially of *Saxo*, a Man well versed in the Northern Affairs; if we consider, that they give us not only the bare Name of it, but also a particular Account of the Nature, Manners and Inclinations of its Inhabitants, and of the Constitution of their Government. My Opinion is, That instead of *Scrickfinnia* or *Scricfinni*, mentioned by *Johannes Magnus* and *Olaus Magnus*, ought to be read *Scritofinni*; for I can't agree with *Burcus*, who would have it writ *Skidfinni*, because all the Antients, tho' differing in the rest, agree in this, that it ought not to be express'd without an R. So *Fernandes* calls them *Scritefenna*, *Paul Warnesfried* *Scritebeni*, by changing the F into a B. *Adam of Bremen* *Scritefinni*. And the *Greeks* agreeing in this Point with the *Latins*, is a Confirmation of our Opinion, being sometimes call'd by *Procopius* *Σκρηδίζινος* sometimes *Σκρηδίζινος*. And the Thing proves it self, the *Scritefinni* being the same with the *Finni*, who derive their Name, according to the Etymology of their barbarous Language, from *Leaping*. They have a peculiar way of *Leaping*, says *Paul Warnesfried*, and overtaking the wild Beasts, by the help of their *Wooden Shoes*, which are bent not unlike an *Arrow*. They owe therefore the origin of their Name not to the word *Skidb*, or their *Wooden Shoes*, but to their *Leaping* or *Running* very swift with

those Shoes, which beyond all dispute was antiently expressed by the word *Skrida*; as is evident from the Authority of *Warnius*, in the 46 Page of the *Lapponian Dictionary*, where he alledges the Words of *Hafier*, who made a solemn Oath that he would observe the Conditions of the Peace, as long as *Finnur Skridar*; i. e. as long as the *Laplanners* can Leap; the interpretation there inserted signifying *The Finlanders leaving their Bodies behind, and leaping up and down*, being far from the Purpose; for, to this Day, these Wooden Shoes or Pattins, which they use upon the Ice, are called *Skridsko*; and the word *Skirida* signifying as much as sliding along, confirms it; because they don't lift up one Foot after another, as is commonly done in Running, but move stedfastly along upon the Snow or Ice, as shall be shewn hereafter, which has perhaps induced some Historians, and among the rest *Adam of Bremen* to call them *Himantopodes*, when he says, *Those are the same called by Solin Himantopodes, which signifies Leaping upon one Foot.* This seems to suit exactly to our *Scritofinni*; for when they understood that *Skrida* implied as much as to creep along, what other Idea could they form to themselves concerning those *Scritofinni*, but that they were a sort of People not walking by lifting up one Foot after another, like the rest of Mankind, but such as used to creep along like Serpents, of which we shall speak more anon, in the Chapter where we shall describe to you the manner how the *Laplanners* slide upon the Ice; being only in this Place to evince, that there were formerly and still are such a Nation as *Scritofinni* or *Finni*, who Slide along upon the Ice, for which reason the Country they Inhabit justly may claim the Name of *Scritofinnia* or *Scritfinnia*. The same Judgment may be given concerning *Biarmia*, which is call'd in Question by some, tho' it be unquestionable that several of the antient Historians have made mention of it: And among these a certain Historian who has given us an Account of the Deeds of *Heraud* and *Besa* in the antient *Gorbick* or *Island Tongue*, who calls it in several Places *Biarmaland*. Nay, what is more, he Names one of their Kings to have been *Hereker*, and his two Sons, *Rarick* and *Siggeir*. *Saxo* likewise mentions One of their Kings, who he says, Reign'd when *Regnor* was King of *Denmark*; he makes it adjoining to *Finland*, when he says, that the King of *Biarmia* sought for Shelter by *Mattullus*, who then Reign'd in *Finland*. So that tho' it be

Sol. c. 44.
Himantopodes fluxis, nisibus crunem repunt potius quam in cedunt, & per genus diusum lapsu magis destinant quam in gressu.

Chap. 7
Lib. IX

unquestionable, That *Scritofinnia*, as well as *Biarmia*, are mentioned by the ancient Authors, yet may it be call'd in Question, Whether they were one and the same, or Two distinct Provinces. *Olaus Magnus* and *Johannes Magnus* are the only Two, who make a real distinction betwixt them; the rest, as *Procopius*, *Jornandes*, *Paul Warnefried* and *Adam* of *Bremen*, who all make mention of *Scritfinnia*, never Speak the least Word of *Biarmia*: Whereas on the other Hand those antient Northern Authors, who have mentioned *Biarmia*, are quite silent as to *Scritfinnia*. 'Tis true, *Saxo* mentions them both, but so as to name *Scritfinnia* but once in his Preface, whereas in all other Places he mentions *Biarmia*, without making the least mention of *Scritfinnia*. From whence I conclude, That the same Country is mentioned under two different Names, being by the Northern Authors called *Biarmia*, and by the Foreign Historians *Scritfinnia*. What confirms me in this Opinion, is, That as *Adam* of *Bremen* makes *Scritfinnia* adjoining to the Province of *Helsingben*; so the Author of the History of *Heraud* and *Bosa* does the same with *Biarmia*, when he says, That there are Forests and Rivers there which extend and exonerate themselves into the Bay of *Ganduja*, now called the Bay of *Bothnia*, and Bordering upon *Helsingben*. Besides this, the very Name of *Scritfinni* argues them to have been of the same Extraction with the *Finlanders*, and in an antient *Choreographick* Table alledged by *Grotius*, the *Fenni* are distinguished into the *Scritfinni* and *Redefenni*; the same may be supposed of *Biarmia*, by reason of its Neighbourhood, and that the beforementioned Author of the History of *Heraud* assures us, that they used to Worship their God under the Name of *Fomala*, which to this Day signifies as much as *God* in the *Finland* Tongue. There are also several other Things, such as their manner of Darting, their Magick, and such like, recited by *Saxo*, which those of *Biarmia* are said to have in common with the *Finlanders*. So that it seems very probable, that *Biarmia* was a Colony of *Finland*, the Inhabitants of which were called *Scritofinni* by Foreigners, from their Swiftnes of Running upon the Ice. It being thus granted that the *Biarmia* and *Scritofinnia* of the Antients were one and the same Province, there remains still another Question, to wit, Whether this be the same, which afterwards was called *Lapponia* or *Lapland*?

nd? The contrary of which has been asserted by *Olaus* and *Johannes Magnus*, as is evident out of their Geographical Tables or Maps, and the beforementioned Description given by them. But according to this Supposition there is no room left for *Lapland*. For if *Scritfinnia* and *Biarmia* extend on one side as far as to the Borders of *Helsingen* and *Fempton*, and the other side to *Finland*, say even to the Bay of *Bothnia*, (as has been alledged before) what place is there left for *Lapland*? *Olaus* and *Johannes Magnus* are therefore both in an Error, when they place it South of *Biarmia* and *Scritfinnia*, all the other ancient Historians having put it far beyond it. What has been alledged by some, viz. That the *Biarmia* of the Antients did extend no further than what now-a-days is called by the Swedes the Province of *Trennes*, is sufficiently confuted before. There are some, says *Bureus*, who are of Opinion, That the Province called *Trennes* by the Swedes, *Pythnienni* by the Laplanders, *Tarchana Volach* by the Muscovites is the same with the *Biarmia* of the Antients; the Etymology of this Word arising, as it seems, from the Finnish word *Varama*, signifying a mountainous Country. But *Trennes* is the same with the *Biarmia* of the Antients, where are these Rivers, that exonerate themselves in the Bay or Gulph of *Bothnia*? How does this agree with those Bordering upon *Finland*? All which makes me believe, that what is now-a-days called *Lapponia* is not a distinct Province of that called by the Antients, *Biarmia* and *Scritfinnia*, as *Olaus* and *Johannes Magnus* suppose, but that the same Country called antiently *Biarmia* by its Inhabitants, and *Scritfinnia* by Foreigners, did afterwards change its Name, for some cause or other, into that of *Lappia* or *Lapponia*. Thus much is certain, That now-a-days there is no such Country as *Biarmia* or *Scritfinnia* to be found in those Parts; from whence we may rationally conclude, that what the Antients comprehended under the Names of *Biarmia* or *Scritfinnia*, is included in the modern *Lapland*; which beginning from *Fempton* and *Angermanland*, extends all about both the *Bothnias*, and runs up to the Borders of *Carolia* and *Finland*; so that it comprehends that whole vast Northern Tract of Ground situate betwixt the Ocean, the *White-Sea*, and the Lake of *Ladoga*, which are the self same Limits settled by the Antients for their *Biarmia* and *Scritfinnia*, except that they did not extend it as far as to the Ocean, this being

Descript.
Swec.

being unknown to them, to *Olaus* and *Johannes Magnus* themselves, because they have made *Scritfinnia* and *Biar-mia* different Countries from Lapland; and *Damian* a *Goes* who, whatever he knew of those Parts, he had taken from them (as having been well acquainted with them both) says, *That it extends to unknown Regions*; These are his Words, *Lappia is by the Sea of Bothnia, divided into the Eastern and Western Lappia, its uttermost Bounds to the Sea Side being Tornia; to the East is borders upon the White-Lake, to the North it comprehends several Provinces, and extends to unknown Regions.* Because he knew not what sort of People inhabited those more northern Parts adjoining to the Ocean; the Antients having, besides the *Scritfinni*, assigned those Parts to the *Cynocephali*, *Busii*, *Trogledita*, *Pygmaei* and *Cyclopes*, besides several others, not to mention the *Himantopodes*, of whom we have spoken before. But I am apt to believe there are but few in our Age, who question, That all that Tract of Ground is inhabited by the *Laplanders*, those who have Sailed along those Coasts, having met with no other Nation thereabouts. *Peter Claudi* speaks to the same Purpose, when he says: *The Maritime Finlanders, (meaning the Laplanders, as has been shewn before, and will be further demonstrated hereafter) Inhabit all the Sea Shoar towards the North and East, which has been confirmed by the Testimony of those, who in the Year, 1600. were sent by Charles then King of Sweden, to take a View of Lapland. Charles IX. says Olaus Petri, then King of Sweden, being desirous to be truly informed concerning the Condition of Lapland, sent thither at two several Times two famous Mathematicians, to wit, Aron Torsius a Swede, and Jeremy Birkholten a German, who being provided with good Mathematical Instruments, and all other necessaries, did make their Observations with good Success, and found the Continent to extend not beyond the 73 Degree of the Elevation of the Pole, the furthestmost point of Land being Norkum (or rather Northcape) not far distant from the Fortres of Wardhouse, beyond which they saw nothing but the Frozen-Sea. But setting aside that part of Lapponia, which extends to that Ocean, we will for the present give you an Account of that which is under the Jurisdiction of Sweden. This is of a very large extent, which makes Paulinus say, That Lapland may be compared in its extent with Sweden it self (properly so called.)* *Andreas*
BURTONS

In Hispan.

Descrip.
Norway,
chap. 27.

Chap. 9.

Hist. Ard.
l. i. c. 16.

Bureus allots above a Hundred German Leagues for its In longitude and Four score and Ten for the Breadth. This whole Line, 100, Tract is now comprehended under the Name of Lapland, in latitude by the unanimous Consent of all those who have given us the Descriptions of this Country. If we intend to calculate the Climate, according to its Compass, we must begin in the 64 Degree of Latitude to the 71, and make its Length 27 Meridians or more, these are *Bureus* his Words; The greatest part of the Southern and inland Lapland belongs to the Crown of Sweden, a vast Country, extending from the 64 to the 71 Degree. *Wexonius* speaks to the same Purpose, The Situation of the Lapmark of *Uma*, begins a little beyond the 64. and extends to the 71 degree, all which is subject to the Jurisdiction of Sweden, according to *Pontanus*, &c. Here it is to be observed, that under the Lapmark of *Uma* he comprehends all the other Lapmarks of Lapland, as is evident out of *Bureus*, whom he cites, when he speaks somewhat obscure himself. Thus far of its Latitude; the Longitude being to be best understood from those who have Travelled in those Parts, who all put its beginning under 38 and the end about the 65th degree. We will say no more of its Situation in general, nor of that which belongs to the Swedes in particular, but only give you the Words of *Damian a Portuguese Knight*; Lapland is by the Sea of Bothnia divided into the Eastern and Western Lappia, *Tornia* being next adjoining to the Sea Shoar. To the East it Borders upon the White-Lake, to the North are several Provinces extending to unknown Regions. To the East opposite to Island it extends its Bounds to *Norwegen*, on the other Side of *Norwegen* it lies enclosed betwixt Sweden, Finland, and both the *Bothnia's*: But what he says of its being divided by the Sea is with good Reason contradicted by *Olaus Petri*, who says thus; If this be so, we must suppose one Part of Lappia to be in Finland, or in the Eastern *Bothnia*, the other in the Western *Bothnia*; which, how unlikely it be is obvious to every one; no Body being so ignorant in those Parts, but knows that Lapland is at least 18 or 20 German Leagues distant from the Sea of *Bothnia*. This however is to be understood in reference to the Times of *Damian*, for *Olaus Petri* confesses himself that the Laplanders in former Ages had settled their Habitations near the Sea of *Bothnia*, but were forced from thence. To conclude this Chapter, I will give you the Table of the Longitudes and Latitudes, according to the

Obfer-

Descript.
Swec.

l. 1 c. 21.

Descrip.
Hisp.

Cap. 2.

The History of Lapland.

Observations made by the Two before-mentioned Mathematicians *Aron Torsius* and *Ferome Birckholten* in the Year, 1600. as it has been left us by *Olaus Petri*.

	Long.	Latit.		Long.	Latit.
<i>Uma</i>	38,	0. 65, 11.	<i>Piala</i>	41, 40.	60, 15.
<i>Pitba</i>	40,	0. 66, 14.	<i>Sigvar</i>	38, 35.	68, 59.
<i>Lubla</i>	40,	30. 66, 30.	<i>Tingvar</i>	38,	0. 69, 40.
<i>Torna</i>	42,	27. 67, 0.	<i>Rounula</i>	39,	30. 69, 47.
<i>Kimi</i>	42,	20. 67, 1.	<i>Koutokvine</i>	42,	0. 69, 17.
<i>Lappiarf</i>	42,	33. 70, 9.	<i>Waranger</i>	45,	0. 71, 35.
<i>Antowara</i>	44,	4. 70, 26.	<i>Lanzard</i>	45,	35. 71, 26.
<i>Tenokile</i>	46,	0. 70, 50.	<i>Hwalsund</i>	42,	40. 71, 12.
<i>Porfanger</i>	44,	2. 71, 42.	<i>Skrisce</i>	38,	50. 71, 18.
<i>Porfanger</i>	43,	35. 71, 35.	<i>Trumsee</i>	35,	52. 70, 55.
<i>Lingen</i>	37,	30. 70, 30.	<i>Andalas</i>	32,	0. 70, 30.
<i>Tranees</i>	32,	30. 70, 25.	<i>Sergen</i>	32,	20. 69, 3.
<i>Euvenes</i>	33,	35. 70, 0.	<i>Wardhuus</i>	52,	0. 71, 55.
<i>Titifure</i>	37,	55. 69, 40.	<i>Norkaap</i>	45,	30. 72, 30.

It is time now to proceed to some other Matters relating to this Country, after we have given you a Map shewing its true Situation.

C H A P. III.

Of the Temperature of the Air, and Nature of the Soil of Lapland.

THE next Thing to be considered, after we have seen the Situation of *Lapland*, is the Nature and Constitution of the Country. its Situation it self is sufficient to shew that it lies very near to the Pole, from whence it comes, that during the Summer Months the Sun never sets in those Parts; as on the other hand it never rises above their Horizon in some of the Winter Months. *Ziegler* has long ago made this Observation, *That in the Northern Countries the Sun leaves them in continual Darkness for near three Winter Months*; and the same Reason that is alledged for this Darkness in the Winter, takes place for

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r the continual Daylight in the Summer Season. Peter
 claudi in his Treatise of Norway says, That the Inhabi-
 nts there enjoy the benefit of a continued Day for several
 Months in the Summer, and if it be very clear, the Sun ap-
 pears as well in the Night as the Day time; but during the
 Winter Season they are involved in Darknes for several
 Months together. Herberstein says that the Sun remains
 only forty Days together above the Horizon; these
 are his Words: We were also informed, That in those
 parts inhabited by the Savage Laplanders, the Sun did
 never set for 40 Days together about the Summer Solstice,
 but so as that the Body of it appeared somewhat darkned,
 its Rays being not to be perceived; nevertheless they did
 not want Light sufficient to go about their necessary Occa-
 sions. But this does not contradict what has been Cardan
 said of Lapland in general, some Parts of it laying has perhaps
 nearer to, others more remote from the Pole; others taken this
 more to the East, others to the West, from whence a- from hence,
 comes this difference of the Suns continuing more or few- without
 Days above the Horizon. It is further to be obser- mentioning
 ed, That tho' the Sun never sets in the Summer Sea- his Author.
 son, nevertheless does it not ascend much above their
 Horizon, but its Rays only slide along the Ground,
 and in the Winter time it does not go far below it; which
 is the Reason, that, tho' for several Months they have
 not continual Night, yet are they not quite bereaved of
 some glimpses, which makes a kind of Twilight.
 Sieglar says: They have for three Months together no other Lib. de Reg.
 but a kind of Twilight, and that only a few Hours, resem- Septent.
 bling our clear Moon-Light. Johannes Magnus speaks to
 the same Purpose; The absence of the Sun is in some L. 8. Ch.
 measure recompensed by a double Twilight, One in the Morn- 36.
 ing, the other in the Evening, which being the small Re-
 mainders of Day-Light make the Night tolerable. The
 farther the Sun is removed from them, the more they
 enjoy the benefit of the Moon, which rising very high,
 affords them a very considerable Light; so, that what
 other Nations perform in the Day time, is by the Lap-
 landers done by Moonshine. It is certain, says Johannes L. 8. Ch.
 Magnus, that the defect of the Sun in the Winter time is 36.
 much abated by the clear Moonlight, among the Laplanders;
 which is confirmed by the Testimony of Peter Claudi: Descript.
 During the Winter Season there is one continued Darknes, Norweg.
 if it were not for the Moonlight, when they are abroad a c. 27.
 Fishing,

- Fishing, and mannage what other Business they have abroad.* Neither are they quite destitute of Light, when the Moon does not shine, the glistering of the Stars in a pure and serene Air supplying in some measure, and abating much of the horreur of the Darknes, and rendring it fit for the dispatch of several Businesses, being especially augmented by the repercussion of the Light in the Snow.
- L. 3. c. 2. *When they are destitute, says Olaus Magnus, of the Light of the Moon, the brightness of the Stars, together with the whiteness of the Snow, furnishes them with so much Light as is requisite for the dispatch of their Business, as if it were in the Day time.* So speaking of the Laplanders in another Place, he says; *That they Work either by Moon or Star-Light.* The Air of Lapland is generally very pure and clear, and consequently not unwholsom; this is confirmed by the same Author, when he says, *The Air of*
- L. 4. c. 9. *Finmark, tho' it be very Cold, yet is very clear, and consequently Wholesome.* Olaus Petri tells us, *That the Laplanders live in a very pure and wholsome Air, it being frequently purged by the Winds which arise from among the Mountains.* However the Air of Lapland is very changeable, and that on a sudden, by reason of the frequent and violent Winds. *The Winds rage, says Olaus, in those Northern Countries with great Violence.* There is a certain Wind, as I have been credibly informed, which coming from the Sea, carries along with it, and even in the midst of the Summer, such thick Fogs, that they are not able to see one another; in the Winter time this Wind drives such a prodigious quantity of Snow to the Continent, that if any one be catch'd by such a Tempest abroad in the Field, he has no other Remedy left him, but to lay flat upon the Ground, and to cover himself as well as he can till it be over, when he must make the best shift he can to get from under the Snow to the next Cottage. But above all, the Winds rage with the utmost Violence among the Mountains, especially those which separate the *Swedish Lapland* from *Norway*, (being called in their native *Tongue Fellices*) here the Winds carry sometimes Men and Beasts from the Tops down a great way the Precepices, so that they are never seen or heard of any more; the only Remedy they have left them in such an Extremity, being, to seek for Shelter in some of the next Dens or Caves. *The Laplanders relate, says Olaus Petri, that when a sudden Storm arises*
- L. 1. c. 2. *Chap. 9.*
- Chap. 12.*

the Clouds come down to the tops of those Northern Alps, carrying along with them all they meet with; the only way they take use of to save themselves is this, that they endeavour to shelter themselves with their Beasts in the Concavities of the Rocks. What the Lapponians relate of the Clouds, must be understood of the Winds, who force the Clouds with incredible Violence. They have rainy Weather, sometimes more sometimes less, like in other Countries, with this difference only, that it seldom Rains here towards the midst of the Summer. *It seldom Rains,* says L. 1. c. 2. *Olaus Magnus, as well in Lapland as in the circumjacent Countries during the Summer Season.* But in the Winter Snows frequently, and so much, that it lies very high upon the Ground, tho' not every Year alike, especially in the Lapmark of Uma, from whence they draw this conveniency, that the Snow adds both to the Light of the Night, and renders their Travelling more expeditious, which they undertake in this Season for the conveniency of Hunting and Catching of Venison, Wild-Fowl and Wild Reens, which makes the Laplanders to be always very well pleased when they see a great deal of Snow fall. To this purpose speaks Olaus, when he says, *The Light of the Moon being augmented by the whiteness of the Snow, stands them in great stead, as to the avoiding of the voracious and ravenous Beasts.* And in another Place, *During the Winter Season the Country appears plain and commodious for Travelling, which they perform with great conveniency and Swiftnes upon the beaten Snow, where two men are able to draw a greater Weight than ten Horses in a Waggon.* The Snow lies always in some Places, being never dissolved on the Top of the high Mountains. *On the Tops of the highest Mountains,* says Peter Claudi, *they never fail to meet with Snow.* And Samuel Rbeen says; *the Highlands of Lapland there are Mountains rising by degrees, but to such a prodigious height, that they are always covered with Snow, the Heat of the Sun being not strong enough to melt it in the Summer: But in the lower Parts of Lapland the Snow melts away every Year.* They have also very thick and frequent Fogs, as may be seen out of Olaus Magnus; *In the Northern Countreiss,* says L. 1. c. 2. *they have such Fogs, as quite darken the Air, so that Travellers cannot see one another upon the Road.* It is easy to be imagined that it must be excessive Cold here, and that to such a degree, as would be intolerable to any

L. 4. c. 2.

13.

Ch. 9.

Ch. 26.

L. 1. c. 2.

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any Body but those, who have been Born in, and accustomed to it from their Childhood. The swiftest Rivers are all covered with Ice in the Winter, three or more Cubits thick: Nay, the largest Lakes, and the Sea itself are Frozen up so as to bare any Weight whatever. But what seems not very probable, is, That the Heat of the Summer is as Intense as the Cold in the Winter; for tho' the Rays of the Sun touch the Earth in oblique Lines and consequently are less powerful, nevertheless continuing upon the Surface for several Months together, and being not tempered by the coolness of the Nights, they become excessive, beyond what can be imagined, especially upon the Rocks, which is unquestionably the Reason that the *Laplanders* never go Bare-footed during the Heat of the Summer Season. *Johannes Torneus* speaks to this purpose, *As soon as the Sun enters the Sign of Cancer the Heat encreases excessively, the Reason of which is, without all doubt, because the Sun never sets all that time, so that the Heat continues in the same Degree both Day and Night.* The only Allays they have are the Vapours arising from the Neighbouring Seas, and from the Snow which remains both Summer and Winter in the Concavities of the Rocks and hollow Places betwixt the Mountains, which all that Season are extremely subject to violent Lightnings and Thunders. (a) Spring and Autumn are Things unknown among the *Laplanders*, there being but very few Days distance betwixt the Cold of the Winter and the Heat of the Summer Season, it appearing no less than a Miracle to those who are unacquainted with those Parts, to see the Fields full of green Herbs and Grass, which a Week before were all covered with Snow. *Between these Mountains, says Samuel Rbeen, are Vallies, abounding in Grass and Herbage, which sprout out in a few Days time.* But what *Olaus Petri* has observed by his own Experience, deserves our particular Observation. *In the Year, 1616. on the 24 June, as I was travelling to the Parish and Church of Tarma, I saw the Trees just Budding, and the Herbage beginning to spring forth in the Fields; within fourteen Days after, the Trees were full of Leaves, and the Meadows overspread with Flowers, Nature as it seems, being sensible of the shortness of the Summer here, bringing Things to perfection with such speed, as appears incredible but to those who have seen it.* The Soil is neither Fertile nor Barren, but betwixt both, nevertheless

(a) These are probably produced by the great number of Lakes, and Sulphurous Springs.

heless full of Flints, and small Rocks, which rendering
 the Country rough and uneven make it unfit for Tillage.
 These are Samuel Rbeen's Words: Lapland is a stony
 Country, full of Mountains, and some Vallies. Johannes
 Torneus describes it thus; Lapland is a Mountainous Coun-
 try, very uneven and rough. Besides that the Valleys are
 very Marshy, by reason of the great quantity of Rivers
 and Lakes, so that there is but little Ground fit for
 Tillage, supposing they would bestow Labour and Cost
 to enclose it. Olaus Petri is of a contrary Opinion, espe-
 cially in reference to the Southern Parts, I can, says he,
 make it appear, by the Situation of the Southern Parts of
 Lapland, which is the same with Bothnia, as lying under
 the same Climate, and enjoying the same Benefit of the Air;
 that tho' they don't Till in those Parts, the Country is as fit
 to produce all Sorts of Fruit, as the Western Bothnia. But
 the Climate is not sufficient alone, unless the Soil be so
 too; he had forgot what he says in another Place; That
 Lapland is Stony and impassible in some Places, in others
 nothing but Sand for several Leagues together, full of Thorns
 and Bryars, Lakes and Morasses, which are but mean
 Qualifications for Arable Grounds: But, says he, there
 is good Herbage in many Places; But what is this to the
 producing of Grain? All Pasture Grounds being not fit
 for Tillage. For it must be confess'd, that they have
 great store of very good Grass and Herbage, where-
 with they Feed and Fatten their Cattle; for which Pur-
 pose they Sow also some Turnip-Seed round about the
 Hedges, which serve for enclosures to keep their Reens
 in, but they seldom come to the bigness of a good Apple.
 Thus much is certain, that some Grounds here bare
 various Sorts of good Herbs, but above all Pot-Herbs.
 There are many and large Forests in Lapland, especially
 towards the side of Norway, but they are not very thick,
 as has been well observed by Samuel Rbeen; These Forests
 are not very thick, says he: And as to the Mountains
 which divide Norway from Sweden, Olaus Magnus has
 these following Words; There are certain Mountains cal-
 led Doffrini, which divide Sweden from Norway, they are
 prodigious high and steep, without any Trees on the tops of
 them. Which is confirmed by the Testimony of Peter
 Claudi, who attributes the Cause of it to the Violence of
 the Winds: The Tops of those high Mountains, says he,
 are never free from Snow, and such is the Fury of the Winds
 here.

Chap. ii.

L. 4. c.

13.

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Lib. 8.

here, as will not suffer any Trees to grow upon them. However betwixt these Mountains are sometimes very pleasant Vallies, full of Springs and Rivulets; Lapland, says *Olaus Petri*, has an incredible quantity of Springs and Rivulets. And *Johannes Tornæus*; Here you see very fine and clear Springs in great Numbers. These for the most part are joined with some Rivers, which afterwards exonerate themselves into the Gulph of *Bothnia*. These are *Samuel Rheen's* Words: You find every where Rivulets, which are joined with larger Rivers. *Olaus Petri* says, That the Water of these Springs is very clear, good and wholesome; and that the Lakes are generally near or within the compass of some Forest or other. *Andrew Bureau*, Speaking of Lapland, gives us this short Description of it; Lapland the most Northern of all the Northern Provinces, is of a vast Extent, abounding in Forests, Mountains, standing Pools, Lakes and Rivers; it has no Arable Grounds, but very good Pasturage in some Places. This Country affords both in Winter and Summer several sorts of wild Beasts, Birds in great Numbers; Fish in such prodigious Quantities, that many of the Inhabitants live on nothing else. Of the lesser kinds of wild Beasts they have such store as is incredible, not only for their own use, but a vast overplus to furnish their Neighbours withal. Of all which we shall have occasion to say more hereafter. We will only add thus much here, That since the Descriptions left us by the Antients of their *Biarmia* and *Scritfinnia* agrees so nearly with that we have just now said of Lapland, serves as a confirmation of our Opinion, that these Countries do not differ in their Situation and Nature, but only in the Name. These are the Words of *Saxo* concerning *Biarmia*: This Country is subject to continual Frosts and Snows, except that for a small time they partake of the violent Heat of the Summer; their Roads are pestered with Woods, it bears no Grain, but has great store of wild Beasts, to be found in no other Country but this. *Paul Warnefried* speaks to the same Purpose of *Scritfinnia*: The *Scritebini* are not free from Snow, even in the Summer Season. About the Summer Solstice the Nights are as Light here as the Days for some Time, so that the Days are much longer with them, than in other Places, as on the contrary when they come near the Winter Solstice they see no Sun, tho' they have a slender Share of Light left, so that the shorter their Days, the longer are their Nights. And *Procopius*,
who

who lived before him. *The Scritefinni lead a savage Life; Lib. 11. the Men dont Sow nor Plough, nor do the Women apply themselves to Working; both Sexs exercise Hunting, their Forests affording an incredible number of wild and tame Beasts; their Mountains exceed both in Hight and Bigness those of most other Countries. All which comes very near to what we have said of Lapland. But it is time to come to its Division.*

CH A P. IV.

Of the Division of Lapland.

THERE are several Divisions of Lapland. *Saxo;* who first of all makes mention of it divides it into two Parts, when he says; *Lappiam utramque.* These are his Words, *He allotted him Helſingen and both the Lap-* Lib. 53
pias; and in the same Sense he speaks of it in other Places. *Johannes Magnus* seems to follow his Footsteps, *Descript.*
when he says; Towards the South both the Lappias are Septent.
joined together. But what they mean by both these *Lappias* they have not thought fit to tell us. I suppose they made this Division in respect of its Situation to the East and West. Certain it is that *Damian Goes,* who has taken his out of *Johannes Magnus,* does understand it *In Hispanis*
thus, when he says, Lapland is by the Sea of Bothnia divided into the East and West Lapland. From whence it is evident that they made the Gulph of *Bothnia* the common Border of both the *Lappias,* so that that part of it which laid on one side of the said Gulph was to be called the *Eastern,* that on the other the *Western Lapland.* Besides this they have made another Division, taken from the Nature of the several Places most frequented by the Inhabitants, part of which bordering upon the Sea, part of it being an inland Country; the First is called *Siasimarken,* the Last *Field Firmarken,* which is as much as the *Maritime Lapland,* and the *Mediterranean Lapland.* The First is frequently termed *Findmarken* as the other is called *Lapmarken,* without any farther Addition. This Distinction is particularly taken notice of by *Peter Claudi,* when he says; *The Siasinni inhabit all that Tract border-* Chap: 27.

ing upon the Sea Shoar, to the North and East, which is called Findmarck, being therefore called the Maritime Finlanders, as the Lapfinlanders inhabit the Mountainous and Champaign Country, which from thence is called Lapmark or Wildfinland; Which signifies as much as the Savage Finland. Here he distinguishes betwixt Lapmarck and Findmarck, the First bordering upon the Sea-shoar, the other an Inland Country, Mountainous, Woody and Savage; where notice ought to be taken that he calls the Lapmarck the *Wild or Savage Finland*, because, as I suppose, its Inhabitants live by Hunting as the others do by Fishing; for not long after he has these Words: *There are many Thousands of the Inhabitants, who live only on the Flesh of the wild Beasts.* Which agrees with those who are of Opinion that the true bred Natives of Lapland feed chiefly on the Flesh of wild Beasts, especially on Reens. Which has induced Samuel Rben to say; *Besides those Laplanders or Scriexfinni* (by whom he understands the same that are called *Siafinni* by Petor Claudi) *there are another Sort of true Laplanders, who feed on the Reens.* So that because they live on the Flesh of wild Beasts, which in those Northern Countries are called *Wild*, this has given the Origin to the Word *Wildfinland*, otherwise called *Lapland*, adjoining to *Findmarck*; the Inhabitants of which feed on Fish and Cattel. There are however some, who are of Opinion, That they have taken that Name from the Forests, which being express'd in Latin by the word *Sylva*, *Olaus Magnus* calls them in several Places *Homines Sylvestres*, or Savages. Thus the Title of the 3d Chapter of his 4th Book, which Treats of the Laplanders, is *de Sylvestrium hominum Feritate*. And in the following Chapter he says in plain Terms, *Sylvestres vere Lappones*, or, *The wild Laplanders cloth themselves with the precious Skins of wild Beasts.* Thus the Baron Herborstein makes a distinction betwixt the *Wild Laplanders* and *Finlaplanders*, the last of which, he says, dwell near the Sea-shoar, and consequently are the same, otherwise called *Siafinner*, or the maritime Finlanders. *We arrived*, says he, *amongst the Finlaplanders living near the Sea shoar in miserable Cottages, who, tho' they led a very Savage Life, yet were not so Brutish as the wild Laplanders.* It seems his Opinion was, that they were called *wild Laplanders*, from their Savage way of Living, which makes him speak of them thus in another Passage:

Chap. 2.

Descript.
of Musco.

By the Conversation with Strangers who come thither to Traffick with them, they have laid aside much of their Brutiſhneſs, and begin to be more Civilized. And that this is to be understood from the *Wild Laplanders*, is evident from theſe following Words: Then we came to a Place called *Droat* in the Country of the *Dikiloppi* or *Wild Laplanders*, two hundred Leagues to the North of *Dwina*. That thoſe called *Dikiloppi* by the *Muscovites*, are the ſame with the *Wild Laplanders*, has been ſhewn before. There is alſo a third Division, in reſpect of thoſe ſeveral Princes they are ſubject to. *Andreas Buraeus* ſpeaks of it thus, *The greateſt part of Lapland, viz. the Southern and Inland Parts of the Country belongs altogether to the Crown of Sweden; as the maritime Country bordering upon the Sea does to Norwegen; it is called Finmarck, and its Inhabitants Seafinni, or the maritime Finlanders, becauſe they Feed only on Fiſh. The reſt are ſubject to the Muſcovite Empire, comprehending that part of the Country ſituate betwixt the Caſtle of Wardhouſe and the White-Sea. This is by the Swedes called Trennes, by the Laplanders Pyhinienni, and by the Muſcovites Tarchana Woloch.* But concerning their Subjection to ſeveral Princes, we ſhall have occaſion to ſay more anon, in the Chapter of their Government, where we ſhall ſpeak of that part ſubject to *Norwegen* or *Denmark*, as alſo of that under the Jurisdiction of the *Muscovites*, our intention being at preſent to treat only of the ſouthern and inland part of *Lapland*, ſubject to the *Swedes*; which, by *Peter Claudi*, is called *Lapmarck*, properly ſo called, and is afterwards ſubdivided in Six ſeveral Parts or Diſtricts, by the Natives called *Mareker*, and by *Burius Terras, Territoria & Praefecturas*; Diſtricts, Territories or Provinces, each of them being diſtinguiſhed by their peculiar Names as follows: (1.) *Angermanlands Lapmarck*. (2.) *Uma Lapmarck*. (3.) *Pitba Lapmarck*. (4.) *Lulab Lapmarck*. (5.) *Torna Lapmarck*. (6.) *Kjemi Lapmarck*, as we find them mentioned by *Samuel Rheen*. But *Burius* ſpeaks only of Five, leaving out the *Angermanlands Lapmarck*, which he comprehends within the *Uma Lapmarck*; not that they are one and the ſame Diſtrict, but becauſe they uſed both to be under the Jurisdiction of one *Prefect* or Governour, and ſo in that Senſe may be taken for one Diſtrict. Each of thoſe has borrowed its Name from the ſeveral Rivers which paſs

Chap. 1.

thro' them, as is well observed by *Wexovius*, when he says: *The Laplanders under the Swedish Jurisdiction are divided into Five several Districts, which have taken their Names from so many Rivers.* As for their Situation, the *Angermanland Lapmarck* borders upon *Angermanland* and *Fentem*, the *Uma Lapmarck* is next adjoining to this, the *Pitha Lapmarck* next to *Uma Lapmarck*, and the *Lulab Lapmarck* next to *Pitha Lapmarck*, extending all to the West, on one Side to that Ridge of Mountains which divides *Norway* from *Sweden*, on the other Side to the *West Botbnia*. The *Torna Lapmarck* runs out Northward from the utmost point of the Gulph of *Botbnia*, all along to that *Cape* of the *North Sea*, called by the *Marians* *North Cape*. Next to this is *Kimi-Lapmarck*, winding about from North to East, betwixt the *East Botbnia*, the *Muscovite Lapland*, and *Cajania* and *Carelia*. But besides this, these Districts are again divided into lesser Parts, which the *Swedes* call *Byar*, as is observed by *Samuel Rheen*, when he says; *These Lapmarckers, which are called Territories or Districts in Lapland, are again divided in several other Parts, termed by them Byar.* The word *Byar* signifies among the *Laplanders* the same what *Cesar* calls *Pagi*, as for instance, when he speaks of the *Pagus Tigurinus* and *Pagi Suevorum*, by which he understands not a *Town* or *Village*, where several Families are joined within a small *Compass*, but a large extent of *Ground*, the same which the *Greeks* understood by their word *Vopuos*, and was in most antient Times made use of in the *Division* of *Egypt*, from whence the Name of *Töparchia*, which by the antient *Glossaries* is translated *Pagus*, *τοπαρχία, χωρα, vicius*. Such there are several in each of these Districts, except in the *Angermanland Lapmarck*, which being no more than one *Canton*, is commonly called *Aofabla*. In the *Uma Lapmarck* are Four of these Cantons, viz. *Uma*, *Lau* or *Raanby*, *Granby* and *Vapsteen*. The *Pitha Lapmarck* comprehends Seven, *Gratreskby*, *Arwejerfsby*, *Lochteby*, *Arrieplogsby*, *Wysterfsby*, *Norrveferfsby* and *Westerby*. The *Lulab Lapmarck* Five; *Joachmoch*, *Lochjoch*, *Torpinjoud*, *Zerkistocht* and *Rautorajaur*. The *Torna Lapmarck* and *Kiemi Lapmarck* have each of them eight Cantons; those of the First are called, *Tingawara*, *Siggewara*, *Londewara*, *Ronolaby*, *Pellejerf*, *Kankiemio*, *Awiorara*, *Tenouthsejochki*. The Names of the Second are; *Enaraby*, *Lanbeobu*, *Kiamiksla*, *Koulajerf*,
Kied-

Kiedkajerf, Mansialcka, Saodankyla, Kitbilaby, making
 in all Thirty and three Cantons; each of which are in-
 habited by many Families (in the nature of the *Clans* in
Scotland) by the *Swedes* called *Rakar*, by the *Latins* *Foci*.
 Each of these Families has certain Grounds allotted them
 for their use, not in the nature of our Farms, but extend-
 ing to a great Compass, with Lakes, Rivers, Forests and
 other Conveniences belonging to them, but without any
 Enclosures. (a) There are as many of these *Rekars* in (a) There
 each Canton as there are Families, which serves them for are some
 their Maintenance, without being forced to serve others of those
 for want of Sustenance. In the *Byar* or Canton of *Aosabla*, *Rekars*,
 are about Twenty such *Rekars* or Families, in others more of ten
 or less in proportion to their bigness; each of them being Leagues
 called by peculiar Names, which would be superfluous in Com-
 pass.
 to insert here. And this is the third Division of *Lapland*,
 not made of late Years (except that certain allotments
 were grantd to some Families by *K. Charles IX.*) but of
 very ancient standing in *Lapland*, which is evident from
 thence, that the *Laplanders* know of no other, neither
 have they received this Custom from the *Swedes*, since
 they lived under their Jurisdiction. Neither are the
 Words of a modern date, or deduce their Origin from
 such Things as might give us the least Suspicion
 of Novelty, which I thought fit to take no-
 tice of, to shew what an exact Harmony there
 is betwixt the Antiquity and native Simplicity of this
 Nation.

C H A P. V.

Of the Temper of the Laplanders, and some other Qualifications relating both to their Minds and Bodies.

Descript.
Musc.
Indigene
istius pro-
vinciæ me-
diæ stä-
tura.
(a) L. 4.
c. 11.

L. 3. c. 8.
ad Pompon.

THE Laplanders inhabiting the Country commonly call'd *Lapland*, have this, among all the other Northern Nations, peculiar to themselves, that they are of low Stature, according to the general Observations of those who have mentioned them in their Histories. *Paulus Jovius* says, *The Laplanders are of a very low Stature.* *Zeigler*, *The Laplanders are of a very moderate Size*; and *Damian Goes* speaks to the same purpose. The Northern Historians agree in this Point with the Foreign Authors: *This Nation*, says (a) *Olaus Magnus*, is commonly short of Stature; and *Olaus Petri*, Most of the Laplanders are but of an indifferent Height. Which is agreeable to what we see every day. Thus *Lomenius* in his Voyage: *This Nation is of a very low Stature.* Nay, *Isaac Vostius* makes them quite mishapen, and not above three Cubits high; these are his Words: *The Laplanders, Samryedes, and if any others live more northerly, are all deformed, and have crooked Bodies. They are, however, no Pigmies, being commonly about three Cubits high, and sometimes more.* Here he makes mention of the *Pigmies*, to shew that the low Stature of these Nations had given occasion to the Ancients to place their *Pigmies* in those Northern Countries. And to speak the Truth, what *Vostius* mentions in another place; That their just Stature is of three Cubits, is agreeable to Experience, tho' sometimes they are met with something shorter, others somewhat taller; which makes him say afterwards: *I have however seen some, who were four Cubits high, as commonly other Men are.* *Olaus Petri* asserts this by his own Experience: *Among three hundred, whom I happened to see together at a time, I observed some that were as tall as Men of any other Nation used to be.* But these are but few, for as *Tornæus* has observed; *Tall Men are a rarity among them.* *Vestius* alledges, as a Reason for their lowness of Stature, the violence of the Cold, and that with a great deal

of probability: For considering that the natural heat is in a continual Conflict with the violent Cold, and forced to exert all its Activity to combat that Enemy, and it is not sufficient to give due Aid to the Excretion and Alimentation, which renders their Bodies both lean and short: Tho' in my Opinion, their Food, which contains little fit for Nourishment, may also contribute in a great measure to it, as shall be shewn anon. But tho' it is true, that the *Laplanders* are of low Stature, yet are they not so distorted or crooked, as *Vossius* would make them; for if they were, how could they be so active, and manage their Business with so much Dexterity as they do? But what occasion is there for Arguments, when we see daily great Numbers of *Laplanders*, who don't want their just proportion of their Limbs? *Lomenius* ascribes to them a certain Deformity, which is not admitted by others, at least it ought not to be taken thus without Limitation. *Nicolaus Lundius*, a Native of the *Pitbara Lapmark*, assures us, that the Inhabitants of the *Uma Lapmark*, are not only much taller but also handsomer than those of *Lulab Lapmark*; and that they surpass them in neatness of their Bodies and Cloaths, and therefore have such an Aversion to them, that they seldom converse with them, even at their great Fairs. *Olaus Magnus* says, *That the Females in those Parts are handsome, their complexion being a mixture of white and red.* Which is confirmed by the Testimony of *Torneus*; and I must acknowledge to have seen some my self, who were indifferently handsome; it being natural to most Women to preserve their Beauty, which being neglected by the Men, they appear more rough. Add to this, that they live under a very cold Climate, which is so excessive, that they have neither convenient Cloths, or any other way to defend themselves against it, except the Fire, the smok whereof, considering the lowness of their Tents or Corages, must needs impair their natural Complexion, which is the reason that the Men are generally Tawny. *Paulus Fovius* says, *The Laplanders are of low Stature, and have swarthy Faces:* And *Peter Claudi* speaking of the *Laplanders*, speaks to the same purpose; *Their Bodies are of a swarthy and dark Complexion.* What wonder is it, if those, who from their Infancy are exposed to the smok, should be of a tawny Complexion? as *Joh. Ludov. Magnus*, Minister of *Tornay* terms it. They are not only very

L. 4. c. 11.

Corpus habent candidum, mulieres satis sunt formosae.

Descrip. Norweg. c. 28.

Lib. M. S. very short of Stature, but also extremely lean; so that it is the greatest Rarity that can be met with a fair Man among them. *This Nation, says Peter Claudi, is very Lean, and without Moisture; because the Cold, which hinders their Growth, dries up likewise the moisture of their Body and Blood.* They are also very nimble and active, which *Olaus Petri* imputes, to their living without Salt. Thus much of the Frame of their Bodies in general. As to the Structure of their Bodies in particular, they have very thick Heads, and prominent Fore-heads, are hollow and bare Eyed, with short and flat Noses, and wide Mouths; which makes *Jovius* say they have flat Faces. *Johannes Tornaus* describes them thus: *They are flat Faced, with moigre Cheeks and a long Chin. Their Heads thick, with a tawny Complexion and bare Eyes.* Their Hair short, streight and thin, and so is their Beard, the Hair of which scarce covers the Chin. The Colour of the Hair of both Sexs is Black, contrary to what the rest of the Northern Nations have, who are inclined to Fairness. *The Hair of both Sexs, says Tornaus, is black and hard, and among all the Laplanders that ever I saw, I met but with One who had yellowish Hair.* (a) Concerning their Beards, *Job. Buræus* in a M. S. called *Somla*, has these Words; *The Beards of the Laplanders are both very thin and short.* Their Breasts are very broad, their Waists indifferently slender, spindle Shanks, but extremely nimble and swift on Foot. They are very strong Limb'd, as *Jovius* observes, and *Peter Claudi* tells us that *they exceed other Men in Strength, as appears by their Bows, which a Norwegian can scarce bend above half.* But they have no less Activity than Strength, the first of which is most Conspicuous in their Swimming over their Lakes and Rivers, with an incredible Nimbleness; and they are so skilful in Diving, that they will continue for a considerable time under Water, and at once raise themselves above it to a considerable height. Of this *Lundius* gives us an Instance in a certain Laplander, called *Nicholas Johanni*, who was still alive in his Time, and lived in the Valley of *Sidt*. This Fellow having left his Habitation, to change it for a better, came with his whole Family to the Banks of the River *Stoortuaad*, which being frozen over, he endeavoured to pass it upon the Ice; but scarce had they reached the middle of it, when the Ice breaking under them, his Wife and another Woman were carried away

Lundius observes, that they have large and long Ears.

(a) This must be understood of the *Lublak Lapmark*, for in *Uma Lapmark* are many with fair Hair.

the swiftness of the Current; which the Laplander sooner saw, but he plunged himself into the Water, and swam after them a great way under the Ice, and at last brought them both safe Ashoar, which so surpris'd some of his Country-men, that they were perswaded he had transformed himself into a Fish. *Ziegler* affirms that the Laplanders are so active, that with their Quivers and Arrows on their Backs they will throw themselves thro' a Hoop, above a Cubit in Diameter. Tho' what he says of their leaping thro' a Hoop, must perhaps be understood of their Tumblers, this being otherwise a Sport, not known among those People; but Foot-races climbing up inaccessible Rocks, and the highest Trees, these are their daily Exercises. Which makes *Jovius* say; The Laplanders are very nimble Footed: And *Scaliger*, We are well satisfied that the Laplanders are very Strong and Swift. But as vigorous and nimble as they are, they seldom or never walk upright, but stoop continually, which is attributed to their sitting on the Ground in their low Cottages. *Their whole Body*, says *Joh. Torneus*, is bent forward, and crooked by their continual Sitting: And in another Place; they are all crooked Back'd. Now we have given you a Description of their Bodies, we will come to the Qualifications of the Mind; in which this is most particularly remarkable, that the Laplanders are Superstitious beyond Belief. For, they dwelling for the most part in the Forests among the wild Beasts, without any other Conversation, each Family living at a considerable distance from the others, what wonder is it if they are addicted to Superstition; but of this Point we shall have occasion to treat more at large hereafter. The next Thing worth our Observation is, That this Nation is very Timorous and Cowardly, beyond what can be imagined; which has been long ago observed by *Paulus Jovius*, when he says; The Laplanders are so fearful, as to fly at the very Sight of a Stranger, or at the approach of a Ship to their Shoar. Tho' this is excus'd by *Olaus Magnus*, who says, That this does not so much proceed from a natural Fearfulness, as because they are apt to imagine, that such Ships or Foreigners as approach their Coast, come here to Robb them, or to carry them off into Slavery, which makes them fly at the sight of Strangers; he confesses however, that they are great Cowards, and consequently unfit for Souldiery; For, says he, if a Laplander should

Exercit.
213,

Descript.
Musc.

Lib. 4.
c. 2.

Lib. 4. should come within hearing of the discharge of our great
 c. 11. Cannon, he would certainly drop down half Dead ; and
 in another Place he gives them this Character, That they
 are very low of Stature and Fainthearted. *Joh. Tornæus*
 speaks upon his own Experience, That the Laplander
 had always a natural aversion to War ; which is confirm'd
 Chap. 14. by the Testimony of *Samuel Rheen* ; Most of the Laplan-
 ders, says he, are unfit for warlike Service, they being ve-
 ry Fainthearted and Fearful without the least Courage or Vi-
 gour. *Lundius* observes that notwithstanding this, they
 live and pass alone whole Nights in the most dreadful
 Forests, without the least appearance of Fear, and are
 not in the least terrified at those Visions of Specters which
 they say, appear to them, on the Top of the highest
 Mountains. Which is the reason, that the *Swedes*, when
 they Travel thro' these Parts, are always very careful not
 to shew the least appearance of Fear to their Guides, for
 if they should, they would insult over them : The reason
 why they are thus Fainthearted is, That the excessive
 Cold and miserable Dyet renders their Blood destitute of
 a sufficient quantity of Spirits ; it being agreed on by
 all Hands, that those whose Blood abounds with Spirits
 are always more Couragious : Which makes *Bartholo-
 mew Coteles* in his Physiognomy say, That those who are
 Chap. 2. of a cold Constitution, are generally Fearful. And for
 this reason it is, that the *Swedes* never make use of them
 in their Wars, whereas all the other Provinces of that
 Kingdom are obliged to furnish a certain Number of
 Souldiers. Neither did *Lapland* ever send any Souldiers
 to the *Swedes*, as appears from the antient Muster-rolls ;
 so that it must be look'd upon as a Fiction, what some
 have attempted to perswade the World of late Years,
 that the famous *Swedish King Gustave Adolph* entertained
 a considerable number of *Laplanners* in his Service ; this
 being only invented to impose upon foreign Nations, as
 if the great Actions performed by this Hero, were chiefly
 to be attributed to the Skill of the *Laplanners* in Magick,
 whereas it is evident, that his Enemies would have made
 not the least Conscience to call the Devil, or any Thing
 else to their Aid, if they could have found their Account
 in it. Wherefore this Assertion has not the least appear-
 ance of Truth, as is evident from the Muster-Rolls of
 that Time, in which both the Names of the Regiments,
 and of their Officers who headed them, are expressly men-
 tioned ;

oned; besides that, the *Laplanders* have not only a natural Aversion to War, such is their natural Constitution, that they cannot live long from their native Country, but soon languish and die; it having been found by experience, that our Climate, and Diet, but especially Salt and Bread, are as Incompatible with the Constitution of a *Laplander*, as their dry'd Fish and raw Flesh with ours. Several Experiments of this Kind have been made upon some *Laplanders*, who being prevailed upon by great Promises to leave their native Soil, soon repented themselves of their Change, and were very desirous to return, which if they did not, they died soon after. Of this *Olaf Magnus* has given us a remarkable Instance: These are his Words; *It is recorded, That Steno Sture junior, then Regent of Sweden, did send six Reens (or Raindeer) Frederick Duke of Holstein, with two Keepers, Natives of Lapland, viz. a Man and a Woman; but both these and the Beasts, because they were transferr'd into a different Climate from their Native Country, and consequently want their accustomed way of Living at their own Ease and Leisure, and their native Air, did not live long there.* That has been alledged concerning their natural Aversion to War, seems to be contradicted by *Ziegler*, who says, that this was a very powerful Nation, and for a considerable Time maintained their Liberty against the *Norwegians* and *Swedes*; who in this Point is followed by *J. Scaliger* (for he could have it no where else, there being no other Historian who has made the same Observation) when he says; *We are well satisfied, that the Laplanders are very Brave when they encounter an Enemy.* This is true, *Peter Claudi* does likewise observe, That those Nations lived in former Ages under their own Government, and that they were so Potent, that *Harald Pulcherrimus*, King of *Norway*, was not able to subdue them; so he extended his Conquests over all the other Neighbouring Nations, at which Time the *Laplanders* had for their King one *Mottle*. But what he relates of this *Mottle*, and their Government, does not in the least prove them to have been a warlike Nation; this whole Relation being taken out of the History of *Snoro*, who indeed tells many Things concerning their Skill in Magick, but is not one Word concerning their Bravery or warlike Inclinations. It is very likely, that *Ziegler* spoke in respect to the First, because I don't see from whence he could

Lib. 17.
C. 27.

Descrip.
Lap.

Vid. p. 85.
Edit.
Haffn.
1633.

Lib. 1.

Descript.
Swe. Lib.
4. c. 6.

could otherwise have what he says concerning their Liberty, there being no other History extant (at least not that is more certain) than that of *Suoro*; for, in his Time the *Laplanders* were already under the *Swedish* Jurisdiction. Perhaps he might take the *Laplanders* and *Biarmians* for the same People, and so ascribe to one what has been related of the other: *Saxo* mentions several Wars of the *Biarmians*, tho' at the same time he does not speak of them as a Courageous Nation; but on the contrary, says *That the Biarmians chusing rather to make use of their Magick than Weapons, did by certain Enchantments raise sudden Storms and Tempests*; so, that from thence there is not the least Inference to be made, that tho' they maintain'd for a considerable time their Liberty, they were a warlike Nation. And, whatever has been said upon this Score of the *Biarmians*, certain it is, by daily Experience, That Fighting is contrary to the Nature of a *Laplander*. Besides that they are Cowards, they are very apt to be suspicious of every Thing; For, being conscious of their own Weakness, and consequently Fearful it is impossible but that they should mistrust every Thing. For which reason it is that *Wekonius* says; *The Laplanders are very Barbarous and Mistrustful*: And *Paulus Fovius* before him speaks to the same Purpose, when he gives this Character of them, *viz. That they are a Nation, Barbarous and Mistrustful, beyond what can be imagined*. A natural Consequence of their Jealousie is, That they are prone to do all sorts of Mischief by clandestine Means, by which they endeavour to avoid those Dangers which they fear from others, with their Ruin and Destruction. From whence it is, that they strive to hurt one another by their Magick, even upon very slight Occasions. *Peter Claudi* speaks to this Purpose; *It is very frequent among them to be at variance with one another, when they are sure to do what secret Mischief they can*. Of this he gives us a remarkable Instance in a certain *Laplander*, who having attempted several times, but in vain, to serve his Adversary an ill Turn, because he had by his Skill in Magick frustrated all his Endeavours; at last finding him a Sleep near a great Stone, found means to break it in Pieces by an Enchantment, and Kill'd him with it. *Samuel Rheen* tells us, That many of them are very prone to commit secret Murthers. And *Peter Claudi* seems to speak to the same Purpose, when he says of the *Laplanders*, *That they*

re soon overcome by Passion, and as unruly as the wild Bears :
 by which he does not understand as if they were Cou-
 ragious, but very Bloody when provoked. This last is
 most observable in their old Women, as *Torneus* tells us,
 who if put into a Passion (which they soon are) act no
 otherwise than if they were Mad, without the least re-
 spect to any Body : These are his Words ; Concerning
 the Women in Lapland, it is to be observed, That most of
 them, especially if they are advanced in Age, are subject to
 most violent Passions ; for, if any Body happen but to speak
 harshly to them, point at them with a Finger, ridicule them
 with Words or Gestures ; or if you should chance only to
 touch them unawares, or a Spark of Fire should fall upon
 their Hands, they are seized with such a furious Madness,
 that they will fall foul upon him who is the occasion of it,
 tear his Hair and Face, and beat him with what comes next
 to their Hands. Nay, they don't stick, in the Presence of
 those to whom they owe most Respect, to expose what Nature
 teaches them to keep undiscovered ; so that during their Fu-
 ry they are altogether like mad People. *Lundius* makes the
 same Observation of their Men, when Drunk ; who,
 says he, are not to be appeased neither by any means to
 be perswaded from doing Mischiefs, till the Vapours of
 the strong Liquor be Evaporated. It is likewise observed
 of the Laplanders, That they are very industrious in
 cheating one another, by any clandestine means, a Vice
 natural to mean Spirits ; for, as *Aristocles* has observed
 long ago, Cheating and Underhand-dealing are Quali-
 fications not belonging to a great Soul. *Joh. Torneus* says,
 that they will oftentimes impose upon others, by dissem-
 ing the Truth. And in another Place he calls them
 a very cunning Nation in Bargaining and Overreaching one
 another. *Samuel Rbeen* says, that the Laplanders are ve-
 ry Cunning and Deceitful in their Dealings. And I am
 not to believe that *Damianus* spoke in the same respect,
 when he says ; That they are very Expert and Cunning
 in exchanging their Commodities. There seems to be
 some reason to believe, that they were more honestly in-
 duced in former Ages, if we may give credit to what
Julius Jovius has left us concerning them, viz. That with
 strangers, or those that are absent they deal with great Sin-
 cerity ; which is confirmed by *Olaus Magnus* : These are
 his Words : The Laplanders are a very frank Nation, who's
 Aim is to avoid Poverty. They are Ignorant in the
 Craft

Craft of Trading, nor ever trouble themselves to be instructed in it. And in another Place: They Deal sincerely by way of Exchange. Perhaps they first learn't to Cheat from Strangers, it being natural to a fearful Spirit, to endeavour to be before-hand with others, in what they fear from them. As they are very quick and over-reaching so they are overjoyed whenever they have had good Success in it; an Observation made upon them by *Samuel Rbeen*, who says, That they are sure to Laugh at those whom they have Outwitted. For knowing themselves inferior in most respects to other Nations, they are infinitely pleased to find themselves in a Capacity to over-reach them. They are great Tatlers, so that scarce Two or Three meet, but they Backbite one another, as the before mentioned *Samuel Rbeen* observes; but especially they are very apt to Censure and Detract from other Nations, the wretched *Laplanders* themselves having vanity enough to imagine that they have certain Qualifications belonging to them, beyond what are to be found in other Nations *Lundius* says, That it is a common Custom among them to arraign the Wisdom of Foreign Nations, and to ridicule them in Conversation, so that there is scarce a *Swede* who comes among them, but they give him some nick Name or other. Besides this, they are very avaricious, beyond all measure, which however may in part be attributed to their fear of want, in a Country where there is no great plenty of Things for Subsistence. *Job. Torneus* says that they are naturally inclin'd to Covetousness, beyond what can be express'd. Laziness is a common Vice among them, the reason of which may be, that wanting good Nourishment, their Bodies are not disposed to endure hard Labour. *Olaus Petri* says, that they are so Lazy and Idle, that tho' there are many spacious Places in *Lapland*, which might be Cultivated, they leave them Untilled. These are his Words; *Their Lazy Temper will not give them leave to apply themselves either to Tilling or breeding of Cattle. They leave the Soil in some Places Fertile enough, Uncultivated for meer Idleness. Thus they pass their Lives, choosing rather to overcome the defect of convenient Sustenance by Patience than hard Labour.* Neither do they love to bestow much Pains in Dressing their Victuals, or ever go a Hunting or Fishing unless compelled thereunto by necessity. *Lundius* says, That the *Laplanders* inhabiting the Mountains are more ad-

Chap. 19.

dicted

addicted to Idleness, than those who dwell in the Woods ;
 if forced by extream want to go a Fishing in the Summer
 Time, they get every Thing ready the Night before : Af-
 ter this return from Fishing the next Morning, they boil
 the largest Fish in a Kettel, the lesser they hang on some
 Trees to dry in the Air, those being reserved for another
 Time, when they Feast their Friends : No sooner have
 they made an end of their Dinner, but they go to Sleep
 all Night, when they take care to mend their Nets, if
 they be out of Order. It is very probable that this
 lazy Temper is the Mother of another Vice in vogue
 among them, which is, That they use their Parents, when
 advanced in Years, or disabled by Sicknefs, very Scur-
 rily, to that degree, as not only to contemn and neglect,
 but also to hate them ; partly, because they think it long
 to expect what they wish to be in possession of, partly
 because they look upon it as a Hardship to provide for
 those who are no longer able to do them good. This I
 speak upon the Credit of several Persons, who have been
 conversant among them ; tho' it is contradicted by *Joh.
 Tornæus*, these are his Words : *They pay to their Parents
 all due Honour and Obedience, so that if they are superannu-
 ated, their Children never neglect to take care of them, and
 provide for them to their dying Day.* 'Tis possible that the
Laplanders of *Torna* may do so, but this must be ascrib-
 ed to their more generous Education, rather than their
 natural Inclination, the contrary having been observed
 by many, as well by others as by my self. Last of all, La-
 sciviousness is a Vice much in Vogue among the *Laplan-
 ders*, according to *Samuel Rheen*, who says, That besides
 other Vices, they are addicted much to Lasciviousness.
Pexovius indeed seems to differ from him in this Point
 when he says, *That the Laplanders abominate and punish
 Adultery and Fornication.* But, supposing this to be true,
 it is a relation to Adultery (as shall be shewn hereafter) but
 it does not counterballance in the whole the Credit of
 the beforementioned Author, who has lived for a con-
 siderable time, and still lives among them : especially,
 since we find him back'd by the Authority of *Herberstein*, *Histor.
 rer. Moscovita*
 who tells us, That tho' the *Laplanders* are destitute of
 bread, Salt, and any other Provocatives ; they are ne-
 vertheless very prone to Lust. Besides that it is agreed
 on all Hands, that they are very desirous of procreating
 children (of which more will be said hereafter). Men
 and

and Women, without the least difference of Age or Sex live and lye promiscuously in one and the same Hutt, which mult needs furnish them with frequent Opportunities of this kind. There are not wanting Instances of several *Laplanders*, who being sent into our Parts to improve themselves in Learning, made not the least Account of Chastity, which they look't upon as of no great consequence; tho' at the same time it is not improbable, but that there may be some remarkable difference among the *Laplanders*, according to the difference of the Climate and Education. For, *Joh. Tornæus* says, That among the Inhabitants of *Torna* it is very rare to hear of Fornication, or illegal Cohabitation, so that for several Years together, there was scarce one Bastard Baptized there. But perhaps the reason of this may be, that few Bastards are begot by the *Laplanders*, who are naturally of a very cold Constitution. Of this Opinion is *Lundius*, who says, That clandestine Cohabitations are very frequent among them, and especially among the Men and Maid Servants, without the least danger of being got with Child, they being naturally of a Barren Constitution. *Lundius* observes Two other ill Qualities in the *Laplanders*. The First is that both Men and Women are such Lovers of strong Waters, by which they hope to drive out the Cold, that they frequently get Drunk with it, when they are sure to Quarrel, and often cut one anothers Faces, with Knives, which he says is often done in the *Lapmark* of *Lulab*. The Second is, That they are extremely addicted to Cursing and Swearing, and making most dreadful Imprecations. He who is to make an Oath does strip himself quite naked as low as the Waste, keeping only his Breeches, Stockings and Shoes on; and thus he devotes himself, his Wife, Children and Reens to the Devil. They take it for granted, that if he be Innocent, no harm befalls him; but if otherwise, some great Misfortune will happen to him; if they be both Innocent, they escape both without any harm. He further adds, That their melancholick Constitution renders them very subject to frightful Apparitions and Dreams, which they look upon as infallible Presages made to them by their Genius, of what is to befall them. Thus they are frequently seen lying upon the Ground a Sleep, some Singing with a full Voice, others Howling and making a hideous Noise, not unlike Wolves.

And

And thus much of their Vices, we must also say something of what is commendable in them. Their First good Quality is, That they are strict observers of the Conjugal Tye, as I told you before, as *Wexovius* well observes, who, as I suppose, had it out of *Bureau*: These are his Words; *Adultery is rarely observed among the Laplanders*. This is confirmed by the Testimony of *Olaus Petri*; *In all outward appearance, says he, they keep the Conjugal Tye very Sacred and Chaste*. To the same Purpose speaks *Torneus*, when he says, That they keep Matrimony as Sacred as other Christians. *Damian a Goes* adds, That they are not only very true to, but also very jealous of one another. The next Thing to be commended in them, is, That Thefts are never to be heard of among the *Laplanders*, every one enjoying his own in quiet, without the least danger of being robbed. *Stealing, says Bureau, is a Thing rarely or never heard of there*. *Wexovius* says, *They know not what Stealing is*; And *Torneus*, *They abhor the very Thought of Thieving*. L. 4. c. 5. And *Olaus Magnus* says, That they look upon Robbing as the highest Crime. From whence it is, as *Bureau* observes, that not only the *Laplanders* themselves, but likewise the Foreign Merchants Trading in those Parts, leave their Goods unguarded in the open Air, being only covered to defend them against the Snow and Tempests, and thus they travel at a great distance from thence to buy up more Commodities for Transportation, without the least danger of losing them. And indeed it was absolutely necessary it should be so in a Country where they live without any Villages, Enclosures or fixed Habitations. They have another good Quality belonging to them, to be very Charitable to the Poor, whom they frequently provide with Lodgings and Sustainance for a considerable time together. *They freely, says Joh. Torneus, receive and entertain poor People in their Huts, sometimes for a whole, sometimes for half a Year, frequently for three Months together, and afterwards conduct them with their own Reens to another Place*. They are very ready to assist the Poor with their own Reindeer, either by lending them or else by giving one of them. To this Purpose speaks *Samuel Chap. 24. Rbeen*: Many of them are very charitable and compassionate towards the Poor; if a poor *Laplander*, who has no Reens of his own, comes to one of his wealthy Countrymen, to desire him to lend Two, Three, Ten, nay

Twenty of his Raindeer for a Summer, either to make use of their Milk, or any other Employment, he will seldom deny him. They are also very Obliging and Hospitable to Strangers, whom they receive with great Kindness, and entertain them with what their Huts afford, being ready to do them all the good Offices they are capable of. To Strangers and Travellers, says *Tornæus*, they are very obliging and kind; and in another Place he speaks thus: *They are very Civil to Strangers, very freely offering them what they have of Victuals or any other Thing used among them.* Of this frequent Instances are given by those who have published their Voyages into the northern Parts; who assure us that the *Laplanners* used to be very kind to such Strangers, as either by Tempest, Shipwracks, or any other sinister Accident were forced upon their Coast. This perhaps moved *Scaliger* to say, That it was very well known that the *Laplanners* never did any hurt to Strangers. Thus far in Recommendation of the *Laplanners*; for the rest, this Nation is very Unpolish'd and something Barbarous, if compared with the other northern Nations: Which makes *Paulus Fovius* call them a Nation wild beyond what can be conceived. And *Wexovius*, That they are very much Uncivilized. They are however naturally great Lovers of Cleanness, which makes them wash their Hands and Faces with Water often every Day, if we may believe *Samuel Rheen*; these are his Words: *Notwithstanding they dwell in Huts, which are scarce ever free from Smoak, they keep themselves very Clean, by washing their Hands and Faces every Day.* This is contradicted by *Joh. Tornæus*, who says, That they are generally full of Itch, because they seldom wash themselves, and scarce ever Comb their Heads. But this must be taken in respect only of the *Laplanners* of *Torna*, for the rest are not so. Neither do they want Ingenuity, as may be evident from thence, that they make all their Tools and Household Vessels themselves. They make their own Cloths and Shooes, Wooden Vessels and Instruments, as well as every Thing else belonging either to Hunting, Fowling or Fishing; some of which are very artificially done, as we shall have occasion to shew more at large hereafter. They don't only make several Things for their own use, but also for Exportation. *Vessels, Barrels*, says *Ziegberus*, and all other domestick Vessels, they make very Artificially, which are exported into the neighbouring

Exert. 2.
13.

Lib. 4.
Swe. c. 6.

Chap. 14.

bowing Countries. *Johannes Tornæus* attributes to them likewise a good Memory, and some share of Judgment: *They are apt, says he, to remember a great while, and have a quick Judgment.* And in another Place: *They have a very good Judgment, and strong Memory.* *Lundius* assures us, That they are very inclinable to learn Sciences, but not *Latin*; but that they have a Genius for Singing, and generally a clear and tunable Voice. So much of the Qualifications of the *Laplanders* in general; but as there is a remarkable difference among them, both in respect of their natural Inclinations and Manners, so the same will be much better understood, when we shall speak of them more in particular, and especially of their Manufacturies and other Matters thereunto belonging.

C H A P. VI.

Of the Origine of the Laplanders.

[T] is a very difficult Task to trace the true Original of the *Laplanders*, and how they possess'd themselves of that Tract of Ground, they now inhabit; there being no History, that I know of, now extant, that gives any satisfactory Account of it. It is certain they don't deduce their Origine from the *Swedes*, there being no greater difference betwixt any Thing upon Earth, than there is betwixt a *Swede* and *Laplander*, in their outward appearance, natural Constitution of Body and Mind, Language or Habit, or whatever else may shew the most remarkable difference that can be suppos'd of this kind; which is apparent to every Body's Eye at first Sight. Neither do they owe their Offspring to the *Russians* or *Muscovites*, because they differ as much from them as from the *Swedes*. Most of the *Russians* are Tall, the *Laplanders* Short of Stature. The *Russians* are Fat and Gross, the *Laplanders* Lean and Slender. The First have long and thick Hair, with large Beards, the Last Short and Thin. The *Russians* are commonly of a ruddy Complexion, the *Laplanders* are Swarthy. Neither is there the least resemblance betwixt the *Russian* and *Lapponian*

Descript.
Lap.

Tongues. *Johannes Torneus* is of the same Opinion with us; these are his Words: *They cannot owe their Origine to the Russians, for the Muscovites live in Houses, Cultivate the Ground, and apply themselves to Breeding of Cattel, all which the Laplanders neither know nor care for; neither is there the least congruity betwixt these two Languages.* Besides this, they have *Norway* on one, and *Finland* on the other side. They cannot be descended from the *Norwegians*, there being the same difference betwixt the *Norwegians* and them, as there is betwixt the *Swedes*, these two Nations acknowledging the same Origine. They must then be descended from the *Finlanders*, according to the Opinion of *Wexovius*; *The Laplanders*, says he, *are the offspring of the Finlanders.* And in another Place has these Words: *The Laplanders seem to owe their Offspring to Finland, where there is to this Day a certain District called Lappio.* What *Wexovius* would infer here from the District called *Lappio*, as if the *Laplanders* had from thence got their Name, is a bare Surmise, founded upon very slender Reasons, as has been shewn before. But what he says in general of their being descended from the *Finlanders*, is more than probable, and confirmed by the Authority of several other learned Men, among whom

Descript.
Swe. L.
11. c. 15.
L. 3. Ch.
27.

Lib. de
antiqu. stat.
Helmstad.

Descript.
Swe.
L. 11. C.
9.

is *Covring*, who is of Opinion, That the *Laplanders* did come out of *Asia* into the northern Parts of *Europe*, and that they were of the same Race with the *Finlanders* and *Samojedes*, which may be proved by several Reasons: First, Both Nations retain to this Time the same Name. For *Sabmi* or *Same* signifies as much as a *Laplander* in their Tongue, as has been told before; and *Wexovius* says, That in the *Finland* Tongue *Suomi* implies as much as a *Finlander*, both which only differ in the Dialect. Besides that they have a most ancient Tradition among them, that one *Jumi* was the Founder of both those Nations, concerning which *Joh. Torneus* says, *There is an ancient Tradition among the Laplanders, transmitted from one Age to another, that their first Founder was Jumi.* And thus he speaks of the *Finlanders*: *The Finlanders did in former Ages acknowledge one Jumi for their Founder, who, is probable, was not the Founder of two Nations.* Their Languages strengthen this Opinion; which, tho' they be not altogether the same, yet retain to this Day a great affinity, as will be proved at large in a particular Chapter, which treats of the *Lapponian* Tongue. 'Tis with-

out all question, that there is a near resemblance in many Words: Thus *Jumala* signifies among the *Finlanders*, *God*; *Jubmal* the same among the *Laplanders*. *Tuli* among the *Finlanders* *Fire*, among the *Laplanders* *Tolle*. *Wuori* among the First a *Mountain*, among the Last *Warra*, and thus in most other Words. Their Bodies and Habits are likewise very near the same. The *Finlanders* have well set Limbs, and so have the *Laplanders*; both have black Hair, broad Faces, and stern Countenances; and what small difference there is observed betwixt them, must be ascribed to their different Diet and Climate, in which they live: Neither is there any considerable difference in their Cloths. To Evince which I have given you here the Draught of an Ancient *Finlander*, taken

I.F.P. 39.



- from a Picture, as it is now to be seen in the Church of *Storekyr* in the *Eastern Bothnia*, where the Slaughter of a certain Bishop, called *Henry* by the *Finlanders*, is express'd to the Life. Whoever will take the Pains to compare the Habit of this *Finlander*, with those of the *Laplanners*, as described by us in the 17 Chapter, will scarce find the least difference. Lastly, Their whole Disposition and Temper seem to agree. A *Finlander* is always given to Laziness in his Native Country; The *Finlanders*, says *Wexovius*, are not so Idle Abroad, as they are at Home. A *Laplanner* never cares for Working, unless compelled by an absolute Necessity. The *Finlanders* are addicted to Superstition and Sorcery; nothing is more frequent among the *Laplanners*: *Olaus Magnus* says of them both thus; The Northern Tract of Finland and Lapland, were in former Ages, when yet Pagans, so well skilled in Magick, as if they had been instructed in this diabolical Art, by Zoroaster the Persian himself. Add to this that whatever *Tacitus* has left us concerning the ancient *Finlanders*, holds true to this Day of the *Laplanners*; They use neither Weapons, says he, neither Horses; Household-Goods they have none; Herbs are their Food, and the Skins of Beasts serve them for Cloths, and the bare Ground instead of a Bed: Their chief Trust is in their Arrows, which they point with Bones for want of Iron. Both Men and Women live by Hunting, the Last following their Husbands wherever they go, claim a share of what they get. They have no other Shelter against the violence of Tempests, and the rage of wild Beasts, than some small Huts put together of Hurdles, these being the only Refuge both for Young and Old. If we look upon the Description of the *Finlanders*, given by *Saxo*, you would imagine that he intended to give you an exact Draught of the modern *Laplanners*. These are his Words: The *Finlanders*, the most northern Nation of all, live in a Climate almost inhabitable. They are very good Archers, there being scarce a Nation under the Sun more dextrous than they at managing their Arrows, which are broad and large. They are addicted to Magick, great Hunters, and have no fixed Habitations, but wheresoever they happen to kill a wild Beast, there is their Mansion for some time; they Slide cross the Mountains, when covered with Snow, in broad wooden Shoes. From whence it is evident, That since the ancient *Finlanders* came so near to the modern *Laplanners*, in every respect, they are unquestionably descended

Lib. 4. c.
6.

Lib. 3. c.
16.

Lib. 5.

ended from the same Stock. Besides all this, the *Laplanders* are by the *Danes* and *Norwegians* called *Finlanders* to this Day. Thus *Peter Claudi* in his Description of *Norway*, has given his 28 Chapter, which treats of the *Laplanders* under the *Danish* Jurisdiction, this following Title, *Om Finnerne*, that is to say, *Of the Finlanders*. For which reason he divides these *Finlanders* into *Siofinnar*, that is, the *Maritime Finlander*, and into *Lappefinner*, the *Lapfinlanders*. In the preceding Chapter, speaking of these *Lapfinlanders*, he says; *The Lapfinlanders inhabit the Mountains* (which divide *Sweden* from *Norway*) *from whence that part of the Country is called Lap- arck*. For the *Lapfinlanders* are the same with the *Laplanders*, having questionless got their Name, as being descended from the *Laplanders*. This may also be collected from the *Russians*, not only calling the *Laplanders* *Lappi* or *Diti L ppi*, which is as much as *Wild Laplanders*, but at *Kajienni* also, and their Country, *Kajensehaja Simla*; which I can see no other reason, but that they take them for the same with the *Cajetani*; but *Cajetania* is a Province in *Great Finland*. Thus *Wexovius* describes *Finland*. *This great Dutchy comprehends in its compass several lesser Principalities: Finland, properly so called, Ta- stia, both the Carelia's, and the Earldom of Cajania.* Descript. Swe. L. 1. c. 22. which shews that the *Russians* suppose the *Laplanders* to derive their Original from *Finland*. Some may perhaps object that the *Finlanders* being a warlike Nation, whereas the *Laplanders* are Cowards, they cannot be of the same Offspring; especially considering that the Last are generally Meager and Lean, the First Fat and well Set. But this is not sufficient to destroy our Assertion. For to begin with the Last, we know, that the difference of the Habit of the Body depends in a great measure on our Diet, and that the *Finlanders* are well provided with many Things fit for Nourishment, whereas the *Laplanders* have nothing like it, so that this Argument can find no place here, no more than what is alledged concerning the *Finlanders* warlike Temper, it being beyond all question, that the Case was quite different with them in ancient Times, when they first sent their Colonies into *Lapland*, which makes *Tacitus* call them a Nation *without Arms ororses*, so far were they in those Times from being *Valiant* or *Warlike*. Nay even to this Day their natural Inclinations don't tend to warlike Exploits, it being cer-
tain

tain, by daily experience, that when they are to be Press'd to serve in the Wars they hide themselves, and avoid this Employment, as much as possibly they can. Therefore what Reputation the *Finlanders* have got of late Years of being good Souldiers, must not be so much attributed to their warlike Genius, as to the Care of the Officers, who by degrees train them up to the use of Arms and military Discipline; they being for the most part not to claim any considerable Preference in this Point before the *Laplanners*. But what need we to insist farther upon the Proof of this Opinion, when the *Laplanners* themselves, who in this Case ought to be credited before all others, deduces their Origine from the *Finlanders*; this being a constant received Opinion among them to this Day, which by a long Tradition has been transmitted to them by their Ancestors, and they still keep a List of the Names of their Chieftains, who led them into *Lapland*. Thus we find *Olaus Niurenius* speaking to this purpose: *The Laplanders themselves deduce their Origine from one Mieschogiesche. When I ask'd them further, Who he was, and from whence he came? They gave me for Answer, That, as far as they had learn'd by Tradition, he had his Offspring in Finland, from whence he had brought their Ancestors into this Country.* One *Andrew Anderson*, an Inhabitant of *Pitka* in *Lapland*, and made afterwards Steward of the *Lapland* Shoar, confirms the same by his Testimony, and says, That by long and frequent Conversation among them, he had found, that they acknowledged one *Thins Kogreh* for their Leader who in former Ages had brought them into *Laplana Zachary Plantin*, in the Preface to a certain Manuscript we have mentioned before, has these Words; *Some of the most understanding among them being ask'd concerning their Origine, did acknowledge they were come out of Finland, under the Conduct of one Thins Kogreh.*

Tho' it seems to me, that what has been alledged concerning these Migrations under the two before named Chieftains, must be understood of those made in the latter Ages; it being not very probable that the Names of the most ancient Leaders, should be retained among the *Laplanners* to this day. For, it must be supposed that they lived before *Saxo*, because he makes mention of the *Laplanners*; but *Saxo* having lived near 500 Years ago and the *Finlanders* themselves being quite ignorant as to what

at pass'd among them so many Ages ago, how can the
planders be supposed to know it? The word *Thins*
 self contradicts it, which, I am sure, can be no ancient
land word. For *Thins* is called by the *Swedes*, *Thinis*,
 and by the *Dutch*, *Thinius*, which is as much as *Antoni-*
; and which way can it be supposed that the Name of
Thony should be known among the *Finlanders*, before
 they received the Christian Doctrine? The same may be
 concerning their pretended Reason of settling in *Lap-*
land, which they say the *Finlanders* did to free themselves
 from the Burthen of heavy Taxes laid upon them. To
 which purpose *Zach. Plantin* says this: *There is a Tra-*
dition among the Laplanders, that they first left their an-
cient Habitations without the Consent of their Governours.
Being beyond all measure oppress'd with Taxes, they
left their Habitations in Tavastia near Brokarla and Ren-
nacris, and taking their way through the vast Forest of
Tavastia, did settle themselves on the southern part of the
Peninsula of Ostro Bothnia near the Bay of Bothnia, being
then quite destitute of Inhabitants. There, as it is said,
they first pitch'd their Tents. But this is in no wise agree-
able to the Etymology of the word Laplander, which,
according to their own Confession, (as has been shewn
before) signifies as much as a banish'd Person, and there-
fore has not the least relation to those, who voluntarily
left their Native Country, on the account of heavy Taxes.
 To this some reply, that they got this Name, be-
 cause they were afterwards forced from those places,
 where they had establish'd themselves at first; as is evi-
 dent from the following words of the beforemention'd
Plantin. Their own Country-men being exasperated against
them, because they had left their ancient Habitations, or
from a Motive of Avarice and Envy, or perhaps both,
did resolve totally to extirpate them, and under the Conduct
of one Mathias Kurek, (as it is generally said) did attack
them with such Vigour, by killing and plundering whatever
they met with, that at last they forced them to leave that
large and fertile tract of Land; and to retire to the Rivers
Torna and Kimi, where they led a miserable life, being
together employed in fishing of Salmons for some time, till
at last they were forced to seek for shelter among the dread-
ful Mountains, surrounded on all sides with Desarts. Thus
Plantin, who had this Relation from the Natives
 themselves, and does positively affirm, that the before-
 mentioned

mentioned *Andrew Anderson* did assure him, that he had seen some of the *Lapland Writings*, in which mention was made of this *Kurek* as their Leader, which is confirmed by the Testimony of his Father *Olaus Petri Nerkaius*; These are his words: *About the beforementioned time, being that of the Birth of Christ, several Families of the Finlanders did leave the Districts of Birkala and Rogo, and crossing the great Forest of Tavastia, did fix their Habitations near the Sea-shoar of Ostra Bothnia, where now are Nerpis and Nuustasaca; being at that time, a place, destitute of Inhabitants. Here they lived quiet without being molested with Taxes as their Country-men & Finlanders were at Home; and applying themselves to Trade, they used to sell several sorts of Commodities to the Country-men the Thavastians. These finding them, by their splendid appearance, to live in great Affluence of Fortune and looking with an envious Eye upon their goodly Apparel chose one Matthew (he means Kurek) for their Leader under whose Conduct they made a powerful Irruption upon them, plundering and destroying every thing they met in their way; neither would they rest satisfied, till they had forced them from thence, as far as to the Rivers of Chimo and Tornio. But, in a few Years, after being informed that in this place also they lived sufficiently at their ease they attackt them a second time, and treated them so barbarously, that being despoiled of all their Cattle, both great and small, they were forced to shelter themselves in those Desarts, where they now live, having nothing left but their fishing Nets. But who is so stupid as not to understand that this was meant of an Invasion made in latter Ages? For, not to insist upon the Surname of *Kurek*, which cannot be of so ancient a date (it being certain that in those Days Surnames were not in use among the Nobility) who can be so ignorant, as not to know, that the Name of *Matthew* could not be introduced into *Finland*, before the Establishment of the Christian Faith? There being not the least Footstep of that Name to be met with either in the ancient Pagan Historians, or in any other Monuments of Antiquity. And there is not the least probability, that the *Laplanders* should have settled in the latter Ages near the *Norwegian Mountains*, which before their coming thither, were quite destitute of Inhabitants. Since it is obvious, That before our Saviour's Time the *Bjarmians* and *Scridfinni* did inhabit those Parts, the last*

which were a Colony of the *Finlanders*, as is evident from the Etymology of their Name. Thus the *Finlanders* are mentioned to have dwelt here under the Reign of *Harald the Fair*, King of *Norway*, and his Son *Eric Blodock*, who lived a considerable time before Christianity was introduced. *Sturleson* gives us some Particulars of the Expedition undertaken by the last, first against the Inhabitants of *Finmarkia*, and afterwards against the *Biarmsians*. These are his words: *Then he set sail (speaking of Eric Blodock) northward to Finmarkia, and from thence to Biarmia, where engaging in a Battle with the Biarmians, he obtained the Victory and a considerable Booty.* He did set sail from *Norway* to the North into *Finmarkia*, it is evident that in his time *Finmarkia* was not distant to the North of *Norway*, and that it bordered on the Sea, just as the modern Inhabitants of *Finmarkia* now, which has retained its ancient Name. And, because the *Finlanders* did inhabit the same Tract in those days (as is apparent by its Name) it is in vain to suppose, that the *Laplanders*, vanquished and forced out of the *Southern Bothnia* by *Matthew Kureck*, were its first Inhabitants. Neither could they derive the Name of *Lappi* from their being expelled at that time, the same being already mentioned by *Saxo*; and I see not the least Reason to persuade my self, that the Expedition of *Kureck* should have been undertaken before his time; the Arguments alledged for this Opinion, in which the Name *Matthew Kureck* is mentioned, being of no validity, considering that in those Days, to commit Things to Writing was not only not customary, but also unknown among the *Laplanders*. We must therefore trace the Original of the *Laplanders* another way, by which it may appear, from whence they had the Name of *Lappi* or *Laples*. My Opinion is, that the ancient *Finlanders* did at several times settle their Colonies in *Lapland*, which among other Reasons, may be proved from the different Names of their Leaders, being by some called *Tins Kogre*, by others *Mieschogieshe*. The first and most ancient Colony seems to have been the same, which gave birth to that of the *Biarmsians*, whom I take for granted to have been the Offspring of the ancient *Finlanders*, because their Names were called by *Finland* Names, because their Manners did agree in all Points with the ancient *Finlanders*; and lastly, because they are by all the Foreign Writers called

called *Skyidfinni*, which is as much to say, as *Finlanders* sliding along upon the frozen Snow, the Ancients knowing no others, having given to the *Biarmians* the Name, as they were so stiled by the *Finlanders*, from their dwelling among the Mountains. For *Biarmia*, *Geurcius*, seems to be derived from the Finland word *Vrama*, which signifies a Mountainous Country. But *Finlanders*, who had been told that they used to slide along in wooden Shoes upon the Snow, which among the *Swedes* and other Northern Nations (from whence they had the only knowledge of those People) was called *skriida*, did therefore instead of the *Biarmians*, who were unknown to them, give them the Name of *Skyidfinni*. As the ancient *Finlanders* and *Biarmians* were the same Off-spring, so they frequently were under the Government of one King; as for instance, under the Reign of *Cuso*, who, according to *Saxo*, was King both of *Finland* and *Biarmia*, under the Reign of King *Heter*. But what induced them to change their Habitations is not so very easy to guess. Perhaps it was out of fear of the *Swedes*, who already in their King *Agnus* Time had miserably beaten the *Finlanders*. To which purpose says *Sturleson*: He undertook an Expedition into *Finland*, where engaging in a Battel with *Frostes* the King of the *Finlanders*, he put to an entire Rout, with great slaughter, burning and plundering all *Finland*, from whence he brought home a great Booty. We will now say something of their second Colony, which I suppose might be undertaken at that time, when the *Russians* first extended their Conquest to the Lake of *Ladoga*, the Cruelty which these barbarous People exercised against the Vanquished, being a sufficient Inducement for them to leave their Native Country, and to retreat into *Lapland*. What confirms me most in this Opinion is, that the *Laplanders* are called by the *Russians*, *Kajeani*, as has been shewn before, which seems to arise from thence, because they believed them to be originally descended from *Kajania*, from whence they retired into *Lapland*; and that the *Russians* could not know, but by their own Experience, considering they are ignorant in all sort of History; but especially in that of former Ages, it being against the Custom of that Nation, to transmit their Deeds to Posterity in Writing: So that what we have alledged before concerning the true Reason of transferring themselves

In vit.
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to Lapland, must have been transacted in the sixth
 age after Christ, when the *Russians* first attacked the
Finlanders, especially those of *Carelia* and *Kajania*, and
 extended their Conquests on that side. And these I sup-
 pose to be the same, which the *Swedes*, *Danes*, and *Nor-*
wegians call *Finni*, or with an addition, *Siafinni* or *Ticle-*
finni, as being the Off-spring of the ancient *Finni*, the
 name of the *Biarmians* (as the fewest in number) being
 swallowed up in the other, and grown quite out of
 use; especially since the Defeat they received from *Har-*
ald, surnamed *Harsager*, King of Norway, who, if we
 believe *Snorro*, did almost destroy the *Biarmians*. These
 are his words: *Harald set sail towards the North into Fin-*
marck, as far as Biarmia, where he fought a Battel, and
conquiss'd the Inhabitants, bringing back great Spoils.
 From whence it is evident that he pass'd by the *Findland-*
ers in *Finmarck*, and only attack'd the *Biarmians*, who
 being put to an entire Rout, it is probable could never
 recover themselves since, but being quite overpowered by
 the *Finlanders*, their Name was quite lost with their Go-
 vernment. And these are the several Colonies sent forth out
 of this Nation, before they were called *Laplanders*; it
 being certain that in those Days that Name was un-
 known in the World, they being then called *Finni*, *Sci-*
finni, and *Biarmi*; the *Lappi* and *Laplanders* owing
 their Rise to the following Ages. And here it is to be
 observed, that, considering that *Adam* of *Bremen*, who
 lived about the Year after Christ, One Thousand Se-
 venty Seven, makes not the least mention of the *Lapland-*
ers, whereas *Saxo* the *Dane*, who writ about the Year
 twelve Hundred, after the death of Christ, does, it is
 very probable, that this their third Migration (made af-
 ter they were called *Laplanders*) was undertaken during
 that interval of time. Now, if we trace the History of
 those Times, we see no other reason which could induce
 the *Finlanders* at that time to leave their Habitations,
 in the Expedition undertaken by *Eric*, surnam'd the
Red, against *Finland*, with such success, that he made
 them tributary to *Swedeland*, and forced them to embrace
 Christianity; which happening about the Year after
 Christ, 1150. did questionless move many to leave their
 native Soil a third time, and to fix their Habitations in
 Lapland.

For what other Motive could be more prevailing than to avoid the Subjection of a Foreign Yoak, and to be compelled to profess a Religion, which having not the least relation to that which had been imprinted into their minds by their Ancestors, they look'd upon as abominable. And from hence it is also no difficult Task to guess the true Etymology of the word *Lapp*; being by the reason that those who embraced Christianity, and had submitted themselves to *Sweden*, called *Lapps* or *Exiles*, because they left their Native Country for fear of the *Swedes*, and out of an Aversion they had to the Christian Religion. This is put beyond all dispute, by the Edict publish'd by the beforementioned King *Eric*, by vertue of which, all such as would not renounce the Pagan Superstitions, were banish'd the Country, from whence they were ever since styled *Lapps* or *Exiles*, a Name they cannot well bear to this Day. And this is my Opinion concerning the true Origine, and the several Migrations of the *Lapland* Nation. I am not ignorant that several learned Men have endeavour'd to make them of the same Race with the *Tartars*, but without any probability, being fully persuaded, that the *Tartars* never settled any Colonies in those Northern Parts; Besides, that the *Tartars* live upon Plunder and Rapine, and are good Warriars, the *Laplanders* on the other Hand abominate War, living upon nothing but Hunting and Pasturage. The greatest Pride the *Tartars* take is in the goodness and number of their Horses, whom they make use of both for Service and Food, whereas the *Laplanders* are so little accustomed to Horses, that they want a Word whereby to express the signification of a Horse. Lastly, There is so vast a difference betwixt the Languages of these two Nations, that it is obvious they cannot be derived from one another. What these beforementioned learned Men alledge in their behalf concerning the difference betwixt the *Finland* and *Lapponian* Languages is not a sufficient Argument to divert me from my Opinion, tho' I know they claim a particular Prerogative from their being skilful in both; because they are positively contradicted in this Point by others of our own Acquaintance, no less skilful in these Languages than themselves, as we shall have occasion to shew more at large hereafter, when we shall speak of the Language of the *Laplanders*. Neither is it any consequence, that because there is a remarkable difference

in many Words of the *Finland* and *Lapponian* Tongues, therefore both differ in the Origine, this difference being not so much to be attributed to their different Origine, as to the length of Time, which always introduces considerable Alterations in Languages. Thus there are many Words in the Ancient *Swedish* Language, which have not the least affinity to those now in use, notwithstanding which they are look'd upon as genuine, and not belonging to another Tongue. They urge further, That the hatred betwixt the *Finlanders* and *Laplanders* is a manifest sign of the difference of their Origine; but if we reflect upon the Reasons alledged before, which occasioned this hatred, this will stand them in as little stead, as what they tell us, concerning the diversity of their Manners, *viz.* That the *Finlanders* apply themselves to Agriculture, dwell in Houses, and several other Matters of that Nature, which are not used among the *Laplanders*; but the reason of this is evident, the *Laplanders* when they changed their Habitations, being forced to make a Vertue of Necessity, and to accommodate their way of Living to the nature of the Soil they were to live in, and to leave off their former Customs, as were impracticable there; For the rest, it seems very probable that those *Finland* Families, who undertook this last Migration, did settle their first Habitations in the midst of the Forest of *Tavastia*, there remaining to this Day a lasting Memorial of their Settlement there, near a certain Lake, called by the Inhabitants *Lappiakäivo*, or the *Laplanders Spring*. *Joh. Torneus* describes it thus: *In the midst of the Forest of Tavastia, there is a small Lake approaching to a circular Figure, surrounded with a Moat as if made on purpose, which the Inhabitants call Lappiakäivo, that is, the Fountain of the Laplanders.* Being at last forced, for want of necessary Sustainance, and for fear of the *Finlanders* who spread themselves as far as *Tavastia*, a Country destitute of Inhabitants before that time, to seek for a safer retreat, where they might enjoy more conveniencies of Living, they retired towards the Bay of *Botnia*. And this is the same Colony, which remains yet in Memory among the *Laplanders*, as we have shewn before, out of *Plantin*. To confirm which there are certain Memoirs taken from some Manuscripts of *Joh. Bucæus*, Antiquary of Sweden, which shews, That many of these *Lapps* or *Exiles* did continue to live in those Parts

till the Reign of King *Magnus Ladulaos*, being the Year of Christ, 1272. and consequently a whole Age after their Migration. These are his Words: *Under the Reign of King Magnus Ladislaos, the Laplanders were as yet a free People, and finding he was not likely to bring them under Subjection to the Crown of Sweden, he promised to all such as would undertake that Task, the Government over them. The Bikarti (being those inhabiting the district of Bikarta) encouraged by the King's offer, began first to insinuate themselves by way of Commerce with them, which by degrees, and frequent Meetings, turning into a great Familiarity, they unawares fell upon the poor Laplanders, many of whom they killed, the rest they forced to submit, from the Northern to the Southern Part of the Sea-shoar. Which done they obtained a Patent from the King, by vertue of which the remainders of the Laplanders, living on the Bay of Bothnia, were made their Vassals, and forced to give them a certain Yearly Tribute. From whence it is very evident, That under the Reign of King Magnus Ladislaos, they remained as yet in their Settlements near the Bay of Bothnia, as we told you before; and, that being attack'd and vanquish'd by the *Bikarti*, they fled from their Habitations on the *Bothnian Bay*, and were forced to seek out new ones in more distant Places. 'Tis true, mention has been made already, that before they were subdued by the *Bikarti*, they were forced from their Habitations near the Bay of *Bothnia*, by one *Kurck*, Commander in chief of the *Tavastians*; but if we make a narrow Search into this Expedition, it will appear, that the same must be of a later Date; thus much is beyond all exception, that the same could not be undertaken near the time of our Saviour, as has been pretended by some. It is very probable, that in a Thing of this Nature, transmitted to Posterity by bare Tradition, the *Laplanders* might very easily confound the Transactions of divers Times, and of the Reigns of *Eric the Saint*, of *Magnus Ladislaos*, as well as of some other Kings, both before and after, out of which they have compiled one History, so Intricate, as not to be adjusted without great difficulty. *Olaus Petri* gives us the following Account; I have mentioned one *Matthew*, under whose Conduct the *Finlanders* attack'd the *Laplanders*, to seek for Shelter in the utmost parts of the North. Some will have this Man to have been descended from the most noble Family of the *Kurcks* in Finland, who*

was so formidable an Enemy to the Laplanders, that they promised to pay him an annual Tribute: But grown at last weary of the toil of so long a Journey, he, as it is related, made an agreement with the *Bikarti*, inhabiting a certain District of Land in the Province of *Tavastia*, by vertue of which they put him in possession of some Lands in Finland, in exchange for which he surrendered to them all his Right and Pretensions upon the Laplanders. From hence it is that the Laplanders did pay a certain yearly Tribute to the *Bikarti* (which is beyond all question) till the Year after Christ, 1554. and no Body was permitted to Trade with them but the *Bikarti*. There are several old Men now living, who attest, they have seen the Deeds of agreement made with the Family of the *Kurcks*, at the House of one John Nilson, living at *Erfnas*, a Place in *Luhlah Lapmarck*. All which, if duly considered, proves, That these Things are so far from having any likelihood of being transacted near the Time of our Saviour (as *Olaus Petri* would have it) that they must rather be supposed to have been since the Reign of *Magnus Ladislaos*, unless the matter might be reconciled thus, that those which by *Olaus Petri* are called *Tavasti*, are the same with the *Bikarti* of *Bureau*, it being certain that the *Bikarti* are Inhabitants of *Tavastia*, and that these had chosen the beforementioned *Kurck* for their Head, under whose Conduct they had forced the *Laplanders* from their Habitations near the Eastern Shoar of the Bay of *Bothnia*, and made them Tributary. In which Case we must suppose the Patent granted to the *Bikarti* to receive an annual Tribute from, and Traffick with the *Laplanders*, to have been given not by *Kurck*, but by King *Magnus Ladislaos* himself. For, how can it be imagined that *Kurck*, tho' their Leader, yet owing his Dignity to their Choice, could pretend alone to the Right of receiving this Tribute, and by what Authority could he grant it to the *Bikarti*? The *Tavasti* were either a free People, and for what reason should they let another dispose of what was their own by Conquest; or else they depended on another Government, and consequently could not dispose of it: Whatever Lands or Allotments the *Bikarti* did allot to *Kurck*, seems not to have been given by way of agreement, or in exchange for the Tribute he granted them, but as a recompence for his Service in the War. But whatever Dispute may arise about *Kurck* and the *Tavasti*, I think it is unquestionable

ble that the *Laplanders* cannot deduce their Race either from the *Russians* or *Tartars*, but from the *Laplanders*; and that being forced to quit their Native Country, and at several times to shift their Habitations, at least settled themselves in those Parts they now Inhabit. And this Country, is since from the *Swedes*, who conquered the greatest part of it, called *Lapland*, from the last migration of its Inhabitants out of *Finland*. For the *Swedes* having understood from the *Finlanders*, that those who had refused to embrace Christianity, and upon that Score had left their native Soil to seek for refuge elsewhere, were by them called *Lappi*, they continued to give them the same Name. From them the *Danes* got it, and so *Saxo*; and afterwards *Zeiglerus*, who was conversant in *Sweden*. *Damianus Goes*, who has given us an account of the *Laplanders*, had it from *Olaus* and *Johannes Magnus*. Thus by degrees the Name of *Lapland* was spread further, by which they understood that Tract of Ground inhabited by the modern *Laplanders*, beginning at the Bay of *Bothnia*, and extending to the North; especially since the greatest part of it became under the *Swedish* Subjection, who call it *Lappia* or *Lapland*, except a small part of it on the Sea-Shoar of *Norway*, which retains still the ancient Name of *Finland*; and some part of it bordering upon the *White-Sea*, by the *Russians* called *Kajania*: Tho' at the same time the *Russians* now call the *Laplanders* oftentimes *Loppi*, a Word they have, without all doubt, received from the Neighbouring *Finlanders*.

C H A P. VII.

Of the first Religion of the Laplanders.

HAVING thus far traced the Rise and Origine of the Lapland Nation, we must now treat of them more in particular; and before all the rest of their Religion, not such as it is now a-days, but what it was before they received the least Tincture of Christianity; it being unquestionable, that there were *Laplanders*, or at least such as inhabited the same Country now called *Lapland*, before the Christian Religion was introduced in those Parts, viz. the *Finni*, *Lapposinni*, *Skridsinni* or *Biarmi*, as has been shewn before. Besides that the *Laplanders*, properly so called, did not embrace Christianity till in the latter Ages, which naturally leads us into an enquiry, what Religion was received among them before that Time. It seems to be beyond all doubt, that they were Pagans or Heathens, as all the other Northern Nations were in former Ages; but there being a remarkable difference betwixt the several Religions of the Pagans themselves, it is worth our enquiry, what kind of Religion it was the *Laplanders* profess'd. 'Tis very probable they were of the same Religion with the *Finlanders*; for, as they ow'd their Origine to them, so questionless, they received their Religion from them; but for want of ancient Monuments it is a very difficult Task to determine what this Religion of the *Finlanders* was, so that we must rest satisfied with the best Conjectures we can make from what we have left of the ancient *Biarmi* and *Skridsinni*, and from some remainders of it, among the modern *Finlanders* and *Laplanders*; it having been sufficiently proved before, that the *Biarmi* were the most ancient Colony of the *Finni*, who settled themselves in the same Country, now called *Lapland*. If we search into their most ancient Monuments, we find that they pay'd Divine Worship to one they called *Jumala*. Thus the History of St. Olaus King of Norway says in exprefs Terms: *The God of the Biarmi, whom they call Jumala, stands upon an Altar.* In the same manner *Ferodus* in his History, speaking of a certain Temple of the *Biarmi*, has these Words: *Here*

you see a God, famous among them under the Name of *Jumala*. From whence it is evident, that this word *Jumala* or *Jomala*, was a Word altogether Foreign to those who writ those Histories, because they alledge it as a Word peculiar to the *Biarmi*, and unknown to themselves. And since those Historians were either of the ancient *Goths*, or *Norwegians*, or *Islanders*, this Word is not of *Gothic* extraction, but belongs properly to some other Nation, and in all probability to the *Finlanders*, because the same is used among them to this Day. For what the *Greeks* call *Oëds*, the *Latins Deus*; the *Swedes* and *Goths*, and such as are descended from them, *Gott* or *Guth*, is by the *Finlanders* called *Jumala*. The word *Jumala* then bearing the signification of the false God among them in ancient Times, it is very probable that the same was transplanted from the *Finlanders* to the *Biarmi*, and their Successors the *Laplanders*, who being likewise descended from the *Finlanders*, are joined with the *Biarmi*, so as to make but one Nation, did, according to their ancient Custom retain the word *Jumala*, to signify the true God. Besides this *Jumala*, it seems as if the *Laplanders* had another God, the same who by the *Swedes* was called *Thor*; it being certain that to this very Day they Worship, among several other Idols, one *Tor*, as we shall have occasion to shew hereafter; besides, that the ancient *Finlanders*, and especially the *Tavasti*, had among their Gods one *Turrisas*, being the same with *Tor*. *Siegesied Aaron*, who writ in Verse of the Gods of the *Finlanders*, confirms the same by his Testimony; his Words alledged by *Michael Wexovius* are these; *The Tavasti worshipped one Turisas, as the God of War and Victory*. This word *Turrisas* is joined from two others, to wit *Turris* and *As*, which imputes as much as *Turis*, *Torus* or *Tures* (for thus it is variously expressed, as we have shewn in our Treatise of *Upsal*) Prince of the *Ases* or *Asiaticks*; and that those who in most ancient times came out of *Asia* and settled in the Northern Parts were called *Ases*, I have sufficiently demonstrated in the beforementioned Treatise. One of their most ancient Leaders being called *Turus*, the *Finlanders* did worship him under the Name of *Turrisas*. *Angrim Jonas* tells us, that the *Finlanders* had in ancient Times one *Tornis* for their King, who was a Predecessor of *Norus*, King of *Norway*, from whom, as some are of Opinion, that Kingdom got its Name, *quasi Noririge*, or the

Descript.
Swe. l. 10.
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the Kingdom of *Norus*; and it is sufficiently known that it was not unusual among the ancient Kings to take upon them the Names of their Gods. And, as we read of several among the *Greeks* who were called by the Names of *Jupiter* and *Neptune*, so without doubt King *Torris* had derived his Name from *Torris* or *Turnes*, the God of the ancient *Finlanders*. It is very probable that the *Laplanners* received this God *Turrus*, *Tornes*, or *Tor*, from the *Finlanders*, as they did their Language, Worships and Customs. To these two Gods (if they are Two) viz. *Jumala* and *Tor*, may be added a Third, to wit, the Sun; which Opinion I found upon this, because they reckon the Sun to this Day among their Gods, and that almost all the barbarous Pagan Nations have pay'd Divine Worship to the Sun; and, if these Nations who lived under a happy Climate, and consequently enjoyed all the Benefits of his Light and Heat, did adore this Celestial Body; how much more probable is it, that the *Laplanners* who live for a considerable Time of the Year in continual Darkness, and endure very bitter Frosts, should Worship the Sun that enlivens them? But concerning the Sun, we shall have occasion to say more hereafter. And these are the Gods of the ancient *Laplanners*, those which the *Romans* called *Majorum Gentium*, or of the first Rank: Whether they had any of an inferiour Degree, may perhaps be called in question; but considering that to this very Day they retain among them some of the Demi-Gods, as shall be shewn anon, and that the *Finlanders* in former Ages did Worship some of them, as *Wexovius* tells us, I don't question, but that they brought them into *Lapland*. These are *Wexovius*'s Words, which he has taken out of *Siegefried Aaron*: The ancient *Finlanders* had likewise their Demi-Gods; thus the *Inhabitants* of *Carelia* had *Rongo-Oats*, *Egrés* was look'd upon among them as the Patron of Herbs, Pease, Turnips, Flax and Hemp; *Teko* with his Wife *Roane* of Tempests; *Kukre* was supposed the Protector of Cattel; *Hylé* had the command of the Wolves and Bears; *Nyrke* was the Patron of Squirrel-Hunting, as *Hyttavanes* was of Hare-Hunting. It is, I think past all doubt, that the *Laplanners* did Worship some of these as Gods, especially those whose assistance they stood most in need of for the better performing of their Business, viz. Such of these Demi-Gods whom they acknowledged as

Patrons of Hunting and Protectors of their Cattle from wild Beasts; whereas they might perhaps make but little account of the rest, being useless to them, considering they did not addict themselves to cultivate the Ground; but whether they worshipped them under the same Names, I will not pretend to determine, because I can meet with no certainty of it, either in their ancient Monuments, or their modern Practice.

The next thing which falls under our Consideration, is, to enquire what manner of Divine Worship they paid to those beforementioned Gods; but to resolve this also, is a very difficult Task, unless we make some conjectures from what is practised among the modern *Laplanders* in their Rites, of which we shall speak in the Ninth Chapter, which treats of the modern Religion of the *Laplanders*. The only thing then remaining, is, to take notice in this place, what we read of *Jumala*. This God was represented in the shape of a Man, sitting upon an Altar, with a Crown on his Head, adorned with twelve Gems, and a Golden Chain about his Neck. In the History of *Herrodus*, we find these following words of this *Jumala*, taken out of a very ancient Author: *Then they approached to the Altar, or a Seat, upon which was seated Jumala. They took away his Crown, beset with twelve precious Stones, and a Chain valued at three hundred Marks of Gold.* In the History of *Olaus* there is likewise mention made of this Chain: *Then Charles, says he, ran up towards Jumala, and espying a large Chain about his Neck, he with his Ax cut the String in pieces at one stroke, which fastened the Chain to the Neck.* The word *Men* which is made use of in the Original, is commonly interpreted by the word *Collar*, it being obvious, that both are made use of about the Neck by a String, which was the reason that *Charles* was forced to cut it to pieces, before he could take it away; which had been needless, if it had been a Chain. It is therefore my Opinion, that this *Men* was a certain Golden Badge or Jewel, finely engraven and set with precious Stones; what confirms me in it is, that in the History of *Herrodus* no mention is made of its weight, but only of its value, which would have been otherwise, had it been a Chain. This Jewel, as I suppose, being ty'd round the Neck by a String, did hang down upon the Breast of the Image of *Jumala*, a thing not unusual in former Ages, as I have shewn in the

eforementioned Treatise; which Custom is also observed
 o this day among us, nothing being more frequent,
 an to see Golden Badges or Jewels fastned by a String
 r Ribband about the Neck. *Wormius* in his Dictionary
 y says: Men was a round piece of Gold fastened on a Col-
 r; a Mene, which signifies as much as the Moon, its ro-
 undity resembling the shape of that Celestial Body. Thus
 e Latins call them *Fumala's*, as I have told you in the
 eforementioned Treatise. But whatever the Significa-
 on of the word *Men* may mean, thus much is certain,
 at they paid Divine Worship to the Image of *Fumala*,
 eing of a Human shape, with a Crown on its Head, set
 ith twelve Gems, as it is described by the Author of
 e History of *St. Olaus*; which shews us, that in this,
 well as in the other parts of his Habit, he had near a
 semblance to the God *Thor*, which was worshipped by
 e ancient *Swedes*, according to the description we have
 ven of that Image in our Treatise of *Upsal*; for this
 od was made sitting in the shape of a Man, with a
 crown on his Head, adorned with twelve Stars, as *Fu-
 ala* with as many Gems; from whence I am apt to
 ersuade my self, that the *Biarmi*, and afterwards the
Laplanners did worship the same God under two differ-
 nt Names, or at least made use of both Names promiscu-
 ously. For they called the true God, whom they knew
 artly by the Dictates of Reason, partly by Tradition,
Fumalia; but after the Name of *Tor* was introduced
 among them, they either called him *Tor*, or gave the
 Name of *Fumala* to *Tor*; what confirms me in this Opin-
 ion, is, that to this day the *Laplanners* attribute the
 me Power to *Tor*, that in former Ages they did to *Fu-
 ala*, viz. the supreme Command over all the inferior
 Gods, especially the bad and hurtful, over the Air,
 Thunder, and Lightning, Health, Life, and Death of
 Mankind, and such like, of which more anon. Thus
 much of the shape of *Fumalia*. What this Idol was made
 f, is not very well known, tho' I am of opinion, that
 was of Wood; because we are told in the History of
St. Olaus, that *Charles* did with his Ax cut off its Head,
 nd that at one stroak, which could not have been done,
 ad it been of Gold or Silver; considering especially,
 at the Author speaks in that Passage of it as an acci-
 dental thing, *Charles's* Aim being only at the Collar on
 which the Jewel was fastned; but, says he, the blow was
 so

so terrible, that at once it struck off the Head of Jumala. Besides, from the History of Herrodus, it seems to be evident that this Image was of Wood, because it is said that it was burnt to Ashes with all that belonged to it. These are his words: *Then, after they had taken away all the Gold and other precious Things, they set the Temple on fire, and burnt all to Ashes.* He says, *All, viz. the Temple, the Idol, and all the Furniture, except the Gold and other precious Things.* The Gold here mentioned used to be offered to this God; because the *Biarmi* paid their Homage to *Jumala* by casting as much Gold into a large Golden Basin of a vast weight, as it would hold, which stood upon his Knees to receive the sacred Offering. *Herrodus* in his History says thus: *They took from betwix his Knees (Jumala's) a large Golden Basin, which if full might contain as much Liquor, as was sufficient for four Men; this was full of Gold.* The History of *Olaus* makes this Vessel not of Gold, but only of Silver; and instead of the Gold within, full of Silver-Coin: These are his words: *Thorer came back to Jumala, and took away the Silver Basin, full of Silver-Coin, which rested upon his Knees.* There it is to be observed, that instead of bare Silver, mention is made of Silver-Coin; so, that probably the before-mentioned Gold ought to be taken in the same sense. Therefore why mention is made here of a Silver Vessel and Coin, is, because long before the time of *Olaus*, the *Biarmi* had lost their Golden Basin with the Golden Coin, and since that time had not been in a Condition to repair the Loss of it, by getting another of the same Metal. For the rest, the *Biarmi* did not worship this *Jumala* every where, but in a few particular places, and perhaps in one only, where a Structure was erected in the nature of a Temple. *Herrodus* seems to intimate this in his History, when he mentions this Temple as a peculiar place, known but to few, and places it among thick and remote Woods; for this he introduces a Country-Maid speaking: *In this Forest is a very fine Temple, belonging to King Hareker; this is the Residence of a God, called Jumala, who is worshipped far and near.* I said in the nature of a Temple, because it was not built with Walls and Roof, as our modern Temples are, but only enclosed with a certain Fence; for the word *Hoff* made use of in the Original implies no more, *Hoff* signifying to this day a certain place enclosed round about,

tho'

open at the top. Thus *Halo*, by which the *Latins* understand the Circle which appears round the Moon, is called *Monshoff*; perhaps by reason of its Resemblance to those Fences, wherewith they used to enclose the *Staves* of their Gods. The *Roman* Temples were built in the same manner, open on the top, which makes *Testus* say, *A Temple is a place, which may be seen from all sides, and from whence you may look every where*; which could not have been done, had they been covered on the top. And such was the Temple of *Fumala*, placed in a thick Grove: *They approached*, says the *History of Olaus*, *to a certain Grove, and in it they found a very high Fence, the Door of which was lock'd*. Here you find the Fence and the Door mentioned, by which those were excluded who were not to be admitted to the Worship of *Fumala*: In this they did imitate most of the other ancient Nations, who, tho' they commonly worship their Gods in Groves, yet were always careful to defend the sacred Residence of their Idols, by a sufficient Fence, or *Hoff*, which is the same with what the *Romans* called *Templum*. Thus such of *Fumala*, and the ancient manner of worshipping them among the *Biarmi*, as far as it is transmitted to us, by the ancient Writers. What concerns *Tor*, the Sun, and some other of an inferior Rank, there is scarce any footsteps left of them, unless what we find intermixed with the Christian Religion, some of these Superstitions continuing among them to this day, of which we shall speak in a peculiar Chapter.

C H A P. VIII.

Of the Second, or the Christian Religion of the Laplanders.

THE *Lapland* Nation (as many others before them was, after it had continued a long time in the darkness of Paganism, at last enlightned with the Christian Religion. And this being the Theme of this Chapter we ought in the first place to enquire, at what time they received the first Tincture of Christianity, tho' it must be confessed that it is no easie Task to determine it, because we are quite destitute of any Monuments of Antiquity of this kind. 'Tis true *Plantin* pretends to maintain, that they knew nothing of Christianity till the last Age, from whence he concludes, that they left *Finland* before that Nation was converted to the Christian Faith. His Words in the above-mentioned Preface are these: *It is evident, that when in the last Age the Gospel was Preached among those Barbarians, they were so ignorant in the way of Salvation, that they themselves confess'd, they never had heard the least thing of Christ.* But, notwithstanding this, I cannot give entire credit to this Assertion, it being beyond all doubt, that already in the time of *Ziegler* they were not altogether ignorant of the Christian Religion, and some among them actually did profess it. But *Ziegler* lived at the very beginning of the last Age, he having been at *Stockholm* at the time of the Massacre undertaken by that famous northern Tyrant *Christiern*, of which he hath left us the History. Nay *Ziegler* seems to intimate, as if the Christian Religion had been known among them a considerable time before him; *They now and then, says he, apply themselves to the knowledge of the Christian Religion, to curry Favour with their Kings, under whose Jurisdiction they live.* He says *their Kings*, which shews that he does not only speak of the Reign of *Christiern*, but likewise of the former Kings. And truly it seems almost incredible, that so many preceding Christian Kings should not have taken the least Care of the Salvation of *Laplanders*, their Subjects, but suffer them to continue in their Paganism, without the least know-

knowledge of Christ, and the Christian Religion. The contrary appears out of a certain Letter of King *Eric*, fir-
 med the *Pomeran*, written to the Consistory of *Upsal*,
 which he exhorts them to send some Ministers to instruct
 the *Laplanders*; which afterwards was made use of by
 King *Charles IX.* King of *Sweden*, as an Argument to
 maintain his Title to *Lapland*, against some of his Neigh-
 bours in these following Words: *King Eric the Pomeran*,
withstanding he was King of Denmark and Norway, as
well as of Sweden, yet did he direct his Letter to the Consi-
story of Upsal, to exhort them to send some Ministers into
Lapland. It ought further to be considered that their
 next Neighbours were the *Bikarti*, whose Origine was
 either out of *Finland* or *Sweden*, and were long before
 converted to the Christian Faith; with those they main-
 tain'd a constant Commerce, nay pay'd them a certain
 tribute ever since the time of King *Magnus Ladulaos*, as
 we have shewn before, and shall have further occasion to
 shew hereafter; and since King *Magnus* lived in the thir-
 tenth Century, how can it be true, that Christianity was
 not known there till in the last Age? I am rather apt to
 believe, that ever since the time of King *Magnus Ladulaos*
 there were always some Christians among the *Laplanders*,
 at least such as pretended to be so. For *Lapland* being
 then conquered and made a Province of *Sweden*, there is
 no doubt, but that the *Swedes* did at the same time esta-
 blish their Government and the Christian Religion there.
 Tho' at the same time, if we are not mistaken in our for-
 mer Conjecture, concerning the migration of the *Fin-*
landers into *Lapland*, by reason of the dreadful Arms of
Eric the Saint, and the Aversion they had to the Christian
 Religion, then first introduced in *Finland*, 'tis probable
 they must at that time understand something of Christ, and
 the Christian Religion, tho' at the same time they did
 neglect and refuse it. Besides this, if we consider that
 the *Finlanders* have always been their Neighbours, how
 can any Man of Sense imagine, that for several Ages to-
 gether they should not give them the least Instruction con-
 cerning Christ and the Christian Religion? It is therefore
 my constant Opinion, that the *Laplanders* had the first
 knowledge of Christ ever since the Reign of *Eric the*
Saint, viz. above 500 Years ago, but did refuse to em-
 brace the Christian Faith as long as they were under their
 own Government; but being afterwards conquered by
 the

the Swedes, they either voluntarily, or to curry Favour with their Kings, as Ziegler says, or out of some other Motive began to assume the Name of Christians; which as it happened under the Reign of King Magnus Ladus who lived in the Year after the Birth of our Saviour MCCLXXVII. it is from this time we ought to deduce the first beginning of the Christian Religion in Lapland. And thus much of the first Head, the next Thing to be considered is, in what manner they received the Christian Doctrine; this Ziegler tells us when he says: *They neither entirely embrace nor altogether refuse the Christian Religion, but retain a certain hatred, not unlike the Jews against it; tho' now and then they profess it, to please the Kings, under whom they live.* He tells us in plain Terms that it was not out of a good Inclination, or a Desire they had to a Religion, which they believed could lead them to Salvation, that they did prefer it before their ancient Pagan Superstitions, but meerly to curry Favour with their Kings, or to avoid the Punishment, which the Law inflicts upon those who persist in their Obstinacy. It was from those Motives, that they used to Celebrate their Marriages in the Presence of a Priest, and carried their Children to some of the Neighbouring Churches, to be Baptised there; for these were the two main Things, the Religion consisted in, and for this Reason are only mentioned by Olaus Magnus; Preaching, and what else had any relation to the knowledge of the main Points of the Christian Faith, being things altogether unknown among them, as we may gather from Ziegler, who tells us, That the Governours of the Church were become very careless in having them duly instructed. Another Proof of this may be taken from the ancient Records of Bishopricks, there being not the least mention of any Lapponian Diocess or Church, or of any Diocess to which Lapland did belong. Lastly, if it had not been so, what reason was there for King Eric's sending his Letters to admonish them to furnish Lapland with Priests. 'Tis true, Olaus Magnus takes a great deal of Pains to contradict Ziegler in what he relates concerning the slow advance of the Christian Religion; nevertheless he is forced to acknowledge, *That the most northern Nations have continued for so many Ages past in Darkness, neither are as yet entirely converted, i. e. they had reap'd no Benefit of the Christian Religion;* which makes him break out into these Words: *We live*

L. 4. Hist.
c. 19.

L. 4. c.
17.

Hopes, that when once they are taught the Word of God, they will at last embrace the Christian Faith. This was the true State of Religion in Lapland, till the Reign of King Gustave; truly a very miserable one, and such as derived from the ancient Paganism only in Name and a few external Ceremonies, which served to make them pass for Christians in outward shew. This moved *Damianus* a contemporary, and otherwise a great Friend of the two Brothers *Johannes* and *Olaus Magnus's*, to say; that Lapland was quite destitute of the true Knowledge of God and Christ. Which, together with what has been said before upon this Head, may serve as a seasonable Inter-pretation of the following Words of *Olaus Magnus*: By earnest and pious Exhortations of the Catholic Priests, considerable part of this Savage Nation (thus he terms the Laplanders) have been prevailed upon, and our Hope increases daily, that they will leave their ancient Errors, and unanimously be reconciled to the Christian Religion. (a) The State of Religion was much altered after the accession of King Gustave to the Swedish Throne; this Prince having taken a more than ordinary care, to propagate the true Religion as well in Lapland, as in all the rest of his Dominions. That which most contributed towards the Conversion of the Laplanders, was, that whereas hitherto they had been Tributaries rather to the *Bikarti* than the Swedish Kings, which made them the less regarded by the latter, they were now by *Gustave* made immediate Subjects to the Crown, as we shall see anon.

It was therefore by his particular Command, that they were to assemble at a certain prefix'd Time, when at that time they were to pay the annual Tribute to the Kings Collectors, and to be instructed in the chief Points of the Christian Religion. This is mentioned by *Bureau*, when he says; That at a certain Time in the Winter when they are to pay the annual Tribute to the King, they

L. 4. c.

17.

(a) *Lundius* observes, That to this Day they retain many of the remnants of the Roman Religion; such as to abstain from flesh at certain Days in the Year; to Pray to the Virgin *Mary*, to pay her a singular Devotion; so that, if any sudden accident happens to them, or that they are surpris'd at any thing, they cross themselves immediately with the Sign of the Cross, cry, help me Virgin *Mary*.

Descript.
Swec.

L. 4. c.
17.

are obliged to meet in Barns, when several Ministers appointed, who Baptize their Children, and instruct them of riper Years in the chief Points of the Christian Religion, and Chatechise them, taking particular care to examine them concerning what they had taught them the Year before. That this Custom was first introduced King *Gustave*, is evident from thence, that the Predecessors of *Gustave* having never received any Tribute the *Laplanders*, there was no occasion for their meeting upon that Account, and consequently no opportunity performing the Ministerial Function. Besides, that *Olaus* would not have pass'd it by in silence, if any thing of this nature had been practis'd among them in his Time whereas on the contrary he declares, that the *Laplanders* were in those Days obliged to carry their Infants, if they had a mind to have them Baptized, above Two hundred English Miles to the next Christian Churches. These are his Words; *They live at least Two hundred Italian Miles distant from any Christian Churches, which is the reason they very seldom come into them; nevertheless those who have embraced Christianity are very observing in their Duty, and notwithstanding this great distance, visit once or twice a Year the Churches in which they were Baptized, and carry their Sucking Infants either in Baskets, or tied upon their Backs thither, to have them Baptized.* Which shew that in those Days the *Laplanders* had no Meetings in their own Country, that they had no Priests of their own, and that they us'd to Baptize their Children not in their own Country, but in the next neighbouring *Swedish* Churches of *Angermanland*, *Helsinghen* and some other Neighbouring Countries; and that unless they did come thither voluntarily, no Body us'd to compell them to it. This is put beyond all contradiction, by the very Words of the Letter of *K. Gustave*, dated at *Stockholm* July 24. 1559. complaining that there were many of the *Laplanders* who had not as yet been Baptized: *We are credibly informed,* says the Letter, *that there are many among you who have not received Baptism.* One reason of which was a certain Superstition, common among the *Laplanders*, that those who were Baptized in their Riper Years dye soon after, as it is attested by *Peucerus*: *They alledge,* says he, *that all such as are Baptized when they come to riper Age, commonly dye within seven or eight Days after they have received Baptism.* It was therefore not till the Reign of King

King *Gustave*, that Priests were sent into *Lapland*, together with the Kings Collectors, who Baptised their Children at Home, and instructed them in the Christian Faith. Care was also taken, that they were not only obliged to hear those that Preached the Gospel, but to be very attentive to the Instructions given them by those Ministers; inasmuch as they were to give an Account of what had been taught them in the ensuing Examinations. It was then that the Word of God, and the true Christian Religion was planted among them; so that some have, without Reason, said, that it was not till the last Age; that the Gospel was Preached in *Lapland*, the true way of Salvation being unknown to their Ancestors, as we have told you before. Certain it is, that at that time they had Priests appointed, who should instruct them in the Christian Faith; as is evident from the Words of the before-mentioned Letter written 1559. of King *Gustave*, which he commands them, to hearken seriously to the Instructions of Mr. *Michael*, whom I suppose, to have been the First Priest, at least since the Reformation, received such among the *Laplanders*. The beginning of the Royal Letter, which is very prolix, runs thus: *That therefore the Laplanders may have no less opportunity than other Nations to be instructed in the true knowledge of God, and the means of their Salvation, we have given our Command to our faithful Mr. Michael, and by these Presents do command him, that he to the utmost of his Power, endeavour, by pious Exhortations and Instructions, to bring the Laplanders as much as possibly may be done, to the true Knowledge of God, the Baptism, and the other Points of the Christian Religion, &c.* These good beginnings were more and more seconded in the following Reigns of *Charles Gustave*, *dolph*, and of Queen *Christine*; who took care to lay the foundations of the two main Pillars of Religion, without which it cannot be supposed to be either lasting or increase in Strength; I mean the Churches and Schools; who then began first to be founded in *Lapland*. *Olaus Petri*, tells us that *Charles IX.* was the first, who ordered Churches to be built in each Division or Mark, and provided each of them with a Priest, and every one of these with competent Salary out of his Treasury. *Andreas Bureus* says, that *Charles IX.* King of Sweden did cause Churches *Descript.* to be erected in *Lapland*, for the performance of the Di-*Swe.*

vine Service. The same is confirmed by the Testimony of *Bailius*, when he tell us, That *Charles IX.* King of *Sweden*, did take care to have Churches built in *Lapland*. *Job. Tornæus* speaks to the same purpose: Towards the latter end, says he, of the Reign of King *Charles IX.* Churches were began to be built the first time in *Lapland*. And he is so particular in this matter, as to give us the Name of those Churches, viz. *Tencketis* and *Fukasjerff*, one of the which was built in the year 1600, and the other three years after, at the King's Charge. Queen *Christina* having from a silver Mine there, followed his footsteps and by her Charter of the year 1640. caused 4 more to be built there, to wit, the Church of *Arwit Zierf*, *Arieplö*, *Silbojoeb* and *Nasafjell*; as it is expressed in the Charter itself. These were the Churches then built in *Lapland* but now adays there are in the *Lapmark* of *Angermanland* one called *Aofalo*; in the *Lapmark* of *Uma*, one called *Lyksala*; in the *Lapmark* of *Pitba*, four; their names are, *Graatrisk*, *Arwit Zierfs*, *Storas Wawyks*, and *Arieplöges*. There was also a fifth called *Silbojochs*, which was some years ago demolish'd and burnt by the *Danes*. In the *Lapmark* of *Sublab*, there is but one, called *Focumoch*; there was formerly one called *Nasfrilocht*, which was burnt by accident not many years since. In the *Lapmark* of *Torna* are three Churches, viz. that of *Fucokochsierfs*, *Rounala*, and *Enotaches*. In the *Lapmark* of *Kima* there is no more than one, called *Enare*; thirteen in all, which are kept in a good condition, and frequented by the *Laplanders*, except those two of *Silbojochs* and *Nasfrilocht*, according to the authentick Testimony of *Samuel Rbeen*, in his Manuscript, containing a Description of *Lapland*, which we have had occasion to mention several times before. All these Churches acknowledge the *Swedish* Kings for their Founders, as the first owes its foundation to the bounty of King *Charles IX.* except the Church of *Rounala*, which was built in the *Lapmark* of *Torna*, at the charge of three Brothers, Natives of *Lapland*, and was adorn'd with a Bell. This Zeal deserves the more to be taken notice of, because they were forced to fetch the materials requisite for this Building out of *Norway*, with their own Rain Deer. *Tornæus* gives us the following account of it: In the *Lapmark* of *Torna*, there is a certain Village situated

ted amongst the Mountains which divide Sweden from Norway, called Rounala, inhabited by Laplanders, most of them very Rich: Among them were three Brothers, and honest Men, who, when they saw several Churches erected in divers places of Lapland, being animated with a pious Zeal for the promoting the word of God, did also resolve to build a Church in the said Village. To accomplish which, they fetch'd all the wooden Materials out of Norway, which they were forced to carry over the Mountains at a great distance, and this very difficult ways, by the help of their Rein Deer, with almost incredible trouble. Last of all, they likewise Adorned this Church with a Bell. An example which the more rare it is, even among those who have the advantage of a more civilized Education, and pretend to a great share of Piety, the more praise worthy it is in these. For the rest, the manner of Building of their Churches is very plain, but yet commodious enough; the Materials are most Wood, as most other Houses in Lapland are built. Adjoining to these Churches they have Belfories, and several other Houses, adapted for the use of the Priests, and the conveniency of the Parishioners, especially to refresh themselves in the winter time at the fire, after a long journey in the cold. This seems to be first introduced by Queen *Christine*, in the year 1640. being the custom before, for the Priests to come to certain places at certain seasons of the year, to perform their function.

The Queens Charter says expressly thus: *We will take care that convenient Habitations shall be built near each Church, &c. On the other hand, it is our Will, that the Priests shall live each near his Church.* As to what relates to the schools, I am of opinion, that King *Gustave Adolph* was the first Founder of them in Lapland, some time before the year 1619, the first being Established in the Town of *Pitba*. Certain it is, that in the same year, *Nicholas Andrew*, Minister of *Pitba*, does pay his acknowledgment upon that score, in his Preface to a *Ritual*, as they call it here; Dedicated to that King, in the following words: *This Ritual was Dedicated to his Majesty, to let the States of Sweden, of what degree soever, understand how far his Majesty had extended his Mercy towards the Lapland Nation, as well as the rest of his Subjects, and how, out of his own Liberality, he had Established a School, in which the*

Youth of Lapland were to be instructed in the Word of God and useful Learning. Olaus Petri gives us the true reason which induced King Gustave Adolph to erect a School in Lapland, viz. because the Endeavours of the Swedish Ministers, who preached hitherto in a Foreign Tongue, proved fruitless; and the Laplanders who were (pursuant to the Commands of King Charles his Father) sent to the Swedish University of Upsal, being used to a quite different Diet, were not long-lived, after their return into their native Country. His words are these: The greatest part of them die, after they come into a Foreign Air, and use another Diet; the rest, being accustomed to better living, don't care to change their condition for the worst; and therefore are unwilling to return home. King Gustave the Great, finding these expedients prove ineffectual, did, according to his Wisdom and Zeal, pitch upon another, and to take away the inconveniency which arises from the great difference of the Climate and Diet, did, with the Blessing of God, take a resolution, to maintain a certain number of young Laplanders. at the School of Pitha, at his own charge. This was the first School established in Lapland, for the instructing their Youth, both in Religion and Literature; the management of which, was committed to Mr. Nicholas Andrew, Minister of the Church of Pitha, as appears out of the beforementioned Preface. And, for the better promotion of Knowledge among them, he was commanded by Gustave Adolph, to Translate some of the most useful Books out of the Swedish, into the Lapland Language, as he tells us himself, in the before-named Preface. Your Majesty, says he, has commanded me by your Letters, that whoever I should think might be conducing to instruct the Lapland Nation, in the knowledge of the true way of Salvation, and to lead a Christian Life, I should take out of the Scripture, and the Books of the antient Doctors of the Church, and translate it into the Lapland Tongue. Before that time, the Laplanders were so far from having any Books written in their own Tongue, that they did not understand what Letters or writing meant; this being the first writer in the Lapponian Tongue; which, as I suppose, contained a Primer, such as Children commonly use, with the chief Heads of the Christian Religion, such as the Ten Commandments, the Apostolick Creed, the Lords Prayer, and such like; compiled by the beforementioned Mr. Ni-

Nicholas Andrew, as he himself tells us: *I have*, says he for the promoting Gods' Honour, and the Salvation of the Laplanders, compiled and revised the Primer, with such other matters as generally are annexed to it, unless some will perhaps from the Words (*stelt och reformerat*) or I have revised, an inference, that this was not the first publication, since nothing used to be revised which was not written before. But it seems to be, that his meaning is, that he had revised and made some Amendment in the Primer, relating to the Lapland Tongue, which had been compiled by him before. Thus much is certain, that he was the first who published the *Ritual* in the Lapland Tongue; the Book being extant to this day, printed at *Stockholm*, in the year 1619. by *Ignatius Meuser*, under the following Title; *Libellus Canticorum, quomodo sit celebranda missa, quomodo orandum cantandumque sermone Lapponico. How to celebrate Mass, how to Pray and Sing in the Lapland Tongue; compiled and composed by Nicholas Andrew, Minister of Pitka.* Since which time, the same has been several times Reprinted, and not many years ago, at *Stockholm*, 1667, by *George Haussh.* These were the first Books that ever appeared in the Lapland Tongue; being intended to instruct them in the first Elements of the Christian Religion. These were the first, I say, because several have been published since by other hands, as for instance, the *Manual*, as they call it, translated from the Swedish into the Lapland Tongue, by *John Tornæus*, Minister and Rector of the Church of *Torna*, containing the *Psalms of David*, the *Proverbs of Solomon*, the *Ecclesiasticus*, *Luther's Catechism*, Sacred Hymns, the Gospel and Epistles, with the Solemn Prayers, the History of the Passion of Christ, of the Destruction of *Jerusalem*, the *Ritual*, and Prayers of all sorts. This Book was printed in Octavo, 1648. at *Stockholm*, by *Henk Kaiser*, and Dedicated to *Queen Christina.* *Olaus Stabiani Graan*, a Native of Lapland, Minister and Schoolmaster among the Laplanders at *Lyk Zala*, published another under the same Title, printed at *Stockholm* by *Nicholas Warkijf*, 1669. This Book contains the Gospels and Epistles, the Collects, the *Ritual*, the History of Christs Passion, and some Prayers. It differs from the former chiefly in this, that it comes nearer to the Dialect of the Lapmark of *Uma* and *Pitka.* The same *Olaus* did two years before, viz. 1667, publish a Catechism, by way

of Question and Answer, both in the *Swedish* and *Laplana* Tongues, being printed opposite to one another, at *Stockholm*, by *George Fausib*, and the second Edition 1668. by his Widow; being taken out of the *Catechistical Treasury* of *Paulin*.

What falls farther under our consideration is, that to encourage the *Laplanners* to send their Children to School, King *Gustave Adolph* did allot a certain Annual Revenue for their Maintenance, both in *Victuals* and *Cloaths*, and all other *Necessaries*, as also a competent Salary for the Schoolmaster; which is manifest from the said Dedication of *Mr. Nicholas Andrew*, where he says, *And that nothing might be wanting to encourage this undertaking, your Majesty has given and granted an Allowance, not only for the Provision of the Youth of Lapland, with Victuals and Cloaths, and other Necessaries, but also has allowed me a very honourable Salary, for my service, care, and trouble.*

Before that time, the *Laplanners*, what with the fear of charges, and sending their Children at any distance from home, did not take any great care for their Instruction; and tho' the first difficulty be removed, the other continues among them to this day, they being very unwilling, notwithstanding this extraordinary provision made for them, to part with their Children, who being made sensible of it, frequently ran away from School to their homes.

The *Laplanners* being quickned by these Encouragements, began by degrees to apply themselves more seriously to the Christian Religion, especially since the same was taught them not in a Foreign but in their own Tongue: Those who were formerly employed in the Ministerial Function there; having always done it in the *Swedish* Tongue; as is evident from the words of *Baazi-us*. *Charles IX. King of Sweden, took care to have Churches built there, but the chief want, was Preachers, who could teach them in their native Lapland Tongue, they understanding no other.* *Olaus Petri* speaks to the same purpose: *The Clergy was of opinion, that they did rarely well, in frequently preaching to those People, not in the Lapland Tongue, which they knew not, but in the Swedish, which the Laplanders understand very little of.* So that tho' they comprehend somewhat, yet so it was, that they could not give a satisfactory account of what had been taught them; which

L. 7. Hist.
Ecc. c. 15.

which makes Mr. *Nicholas Andrew* confess, in the after-mentioned place ; That the old as well as the young ones, could indeed say their Prayers, but at the same time knew not the substance of what they prayed. They endeavoured to supply this defect, by placing an Interpreter under the Pulpit, who was to explain, as well as he could, the words of the Priest to the Auditory ; as *Samuel Rbeen* has observed it : *When the Minister, says he, is to preach in Swedish, they are forced to place an Interpreter below the Pulpit, who is to interpret his words in the Lapland Tongue.* Which however, had not the desired effect, for these Interpreters, being commonly simple and ignorant Fellows, of little or no judgment, were not able to give a just Interpretation of the Priests words, to the Auditors ; as the Priest, on the other hand, did not understand whether he did well or ill. But by these Books they did reap this advantage, that they began to understand what they prayed, and their Teachers instructed them not in the *Swedish* but in their own Tongue. Some of the *Lapland* Youth, have of late years applied themselves with such success to the knowledge of Literature, and the study of Divinity, that they have been intrusted with the Ministerial Function. King *Gustave Adolph*, says, *Baazius*, did draw the young *Laplanders* to the Schools, by allowing them a compleat Maintenance, till they came to age of Maturity ; and being instructed in the Liberal Sciences, were thought fit to be sent to the University of *Upsal*, where, after having attained to the knowledge of the true Fundaments of the Christian Religion, were ordained Ministers, to preach the Gospel, and to teach their Countrymen the way of Salvation, in their native Tongue. *Olaus Petri* makes particular mention of three Ministers thus Ordained ; who therefore with Justice may be deemed the first Priests of the *Lapland* Nation. His words, after he had spoken of the School of *Pitba*, founded by King *Gustave Adolph*, are these : *Thus being by degrees accustomed to a foreign Air, they tarried so long at the University, till three among them were judged fitly qualified to be preferred to the Ministerial Function.*

These, each in his District or Mark, preach to the *Laplanders* in their native Tongue, and Administer the Sacraments ; which Custom is continued among them

*De S.
Script. in
ling. vulg.*

this day, they having Ministers of their own Nation, who preach and perform all the other Ministerial Function in their own Country; so that Mr. *Korsbølt* is in an error, when he says, that Preaching and other Matters relating to the Divine Service, are not performed here in the *Lapland*, but in the *Swedish Tongue*.

By these steps, as the often-mentioned Mr. *Nichola Andrew* has observed, the *Laplanders* did come to the knowledge of the Christian Religion, many begin to believe its certainty, and did joyfully embrace Christ and his merits. The *Laplanders*, says he, *are at last, towards the latter end of the World, by God's Mercy, made Members of the Christian Church, by means of the Baptizm, and Preaching of the Gospel among them. Thus they are invited to the true knowledge of Christ, and that he, by his sufferings and death, has purchased them, as well as all other Christians, remission of sins, and eternal Life. All which they embrace now with a great deal of joy and chearfulness.*

Thus far we have given you an account of the first endeavours of King *Gustave Adolph*, for the propagating of the Christian Religion in *Lapland*: But as it happens most commonly in all human Affairs, that the beginning meets with many obitacles, so the preaching was involved in no small difficulties, but especially it was found a hard task to keep up this School, beyond the limits of *Lapland*, and to bring over their young Men to it. To remedy which, *John Skytte*, Baron of *Duderhoff*, Senator of the Kingdom of *Sweden*, did, to his immortal Glory, obtain a Grant from King *Gustave Adolph*, for another School within the Limits of *Lapland*, in the *Mark* of *Uma*, near to the Church of *Lycksa*, from whence the said School derived its Name: as we shall see hereafter, where we shall give you an account of the Examination made in that School; *Olaus Petri* speaking of King *Gustave Adolph* tells us, *He thought it convenient, nay very necessary, so have a School Established in Lapland it self, that so they might not be oblig'd to change their Diet and Climate, and avoid the inconveniencies of leaving their native Soil, &c. God, through his Mercy, did second the pious Endeavours of this Prince, and the noble John Skytte, Senator of Sweden, did encourage the work by his Authority.* This is therefore the second School erected for the Relief of the *Laplanders*.

nders, pursuant to a Patent granted for that purpose by King *Gustave Adolph*, who being then, viz. in the year 1632. intangled in a heavy War in Germany, did nevertheless not lay aside his Zeal for promoting the Christian Religion in Lapland. I will give you some words of the Patent, tho' somewhat long, out of *Baazius*.

We Gustave Adolph, by the Grace of God King of the Swedes, Goths, and Vandals, make known, That notwithstanding both our Father, of blessed Memory, Charles IX. late King of Sweden, as well as our self, soon after our accession to the Throne, did use our utmost endeavours, to have our Subjects inhabiting the most Norther parts, called the Laplanders, duely instructed in all Liberal Arts and Sciences, as well as in the way of Salvation; nevertheless, having since that time been involved in heavy Wars, this has hitherto proved no small obstacle to our pious Intention. But, that our good Endeavours may not altogether be frustrated, we order, and by these presents, constitute our Trusty and Beloved Counsellor, and Senator of the Kingdom of Sweden, John Skytte, Governour of Livonia, Ingerman, and Cavendish, and Baron of Duderhoff, to have the direction of the School which is to be Established in the Mark of Uma in Lapland. And, considering that the said Baron has voluntarily offered and taken upon himself this Task, which we hopes to bring, by God's Blessing, to a happy issue; it is our Will and Pleasure, that the Direction of this School shall remain for ever in the Family of the Skyttes: And, that both the Schoolmaster and Scholars may be provided with a constant Maintenance, grant to the said School, all the Tithes, which the Inhabitants of the Districts of Uma, are obliged to bring yearly into our Storehouse at Uma, after the ordinary Payments and Charges are deducted. These Tithes, as well as what other Donations or Gifts the said John Skytte may be able to provide or acquire for this purpose, he shall have Authority to dispose of, for the maintenance and other necessary occasions of the said School; reserving nevertheless to our selves, to the Crown, and our Successors, the supreme Regulation of the same, as necessity shall require. In witness hereof, we have set our Hand and Royal Seal. Given in Old Stetin in Pomerania, June 20.

1631.

This
1631

This is the Patent, by Vertue of which a new School was erected in the Mark of *Uma* in *Lapland*, for the use of the *Laplanders*; for that there was none there before is evident from the Words *is to be Established*. Which School enjoys this preference before the other formerly established, that the direction of it was not left to the Minister, but to a Senator of the Kingdom, who consequently might act with greater Authority. Besides, he the Master and Scholars were not only provided with certain Allowance, but this also was assigned them upon the Tythes of *Uma*. The before-mentioned School, in truth, had likewise a certain Stipend allotted for its use but this being not assigned upon any certain Branch of the Revenue, the payment of it was oftentimes retarded beyond what the necessity of a Thing of this nature required, which proved a great Obstacle to the Design. This Inconveniency was removed here, by his settlement of their Allowance; And for fear this might also fall short, the noble *John Skytte* was impowered to make use of all other Means, which might conduce to its advantage. And this great Man left no Stone unturned but to give them the most ample Proof that could be of his Zeal and Love to God and all useful Sciences, did act with such Success in this Business, that what with his own and his Friends Contributions, he raised a Sum of Five thousand Dollars, amounting to the Sum of about Three thousand English Crowns, which he lent to the Queen *Christine*, for the use of the Company of the Copper mines, the Interest to be employed for the benefit of the School of *Uma*, to be assigned them upon the Rents of certain Farms, belonging to the Crown, in the District of *Uma*. The Queen according to her wonted Goodness, being very willing to grant his request, did within two Years after grant her Letters Patents for this purpose, with the approbation of the then Lords Protectors of the Kingdom, whose worthy Commemoration ought not to be pass'd by here: The Words of the said Letters being known to very few, I will give them at large: *We Christine, by the Grace of God, Queen elect and hereditary Princess of the Swedes, Goths and Vandals; Great Dutchess of Finland, Dutchess of Esthonia and Carelian, Lady of Ingermanland, make known that our dearly beloved Father, late King of Sweden, out of his singular Zeal to promote*

the true Interest of the Church of God, and especially
 the Conversion of those barbarous People inhabiting the most
 northern Parts, did order a Lapland School to be erected,
 at the Mark of Uma, in hopes to bring them by this means
 to the true Knowledge of Christ; and the direction of this
 Work being committed by him to our faithful and beloved
 Counsellor and Senator of the Kingdom, John Skytte, Pre-
 sident of our Royal Court in Gothland, Chancellor of the
 University of Upsal, and Lord Justice of South Finland;
 Baron of Duderhoff, Lord of Garenfia, Stramfrum and
 kytchholm, Knight, and after his Decease, the same Di-
 rection to be Hereditary to his Family, graciously allowing
 for the maintenance of the said School, the Tythes Yearly to
 be brought into the Granary of Uma, belonging to the Crown.
 We therefore by vertue of these Letters Patents, do not only
 confirm the said laudable Institution of our Pious Father
 deceased, but also declare by these Presents, that the noble
 Lord John Skytte did make a Collection, partly of his own,
 partly of his Friends, of 5000 Dollars of Silver, for the use
 of the said Lapland School; which Sum he did put into the
 Hands of the Copper Mine Company, humbly desiring that
 the said Sum might remain to us and our Crown, and that
 we would pay Eight per Cent. yearly Interest for the same;
 and for the better security assign to the said School the Rents
 of the Farms in Narland, so that the Inhabitants thereof
 should be obliged to pay the same to the before-mentioned
 School. We having graciously approved of this Proposition,
 do grant the Revenues of the following Farms belonging to
 us and our Crown, as a security to the Lapland School, viz.
 in the Districts of Uma and the western Bothnia; Roebeck,
 12 Farms $\frac{2}{3}$, Stakfioe $2\frac{1}{6}$, Klabbiter $3\frac{2}{6}$, Baggaboclet
 $2\frac{3}{4}$, Kuddis $2\frac{1}{6}$, Braneland $2\frac{1}{6}$. These Farms shall
 pay Yearly to the said School all their ordinary Taxes, which
 the Inhabitants thereof shall be obliged to do without delay
 during the time we retain the Sum of 5000 Dollars lent to
 the Company, until we shall have restored the whole Sum to
 the Lapland School. Wherefore we command our Officers
 and all others whom it may concern, That they don't sub-
 stract any thing from the said Rents given in Security be-
 fore the Mony be restored, or offer or suffer the least Injury
 or Damage to be offered to the said School, contrary to the
 Tenour of this Grant. In confirmation whereof our Govern-
 ours and the Administrators of the Kingdom have set their
 respective

respective Hands, and affixed the Royal Seal. Dated Stockholm, Novemb. 5. 1634.

The Names of the Persons who subscribed as Protectors of the Kingdom were, *Gabriel Oxenstern*, Son of *Gustav Drosset* of the Kingdom; *James de la Goardie*, High Marshal; *Charles*, Son of *Charles Guldenhelm*, High Admiral; *Peter Bannier*, Vice Chancellour; *Gabriel Oxenstern* Treasurer. And this is the School unto which the *Laplanders* owe the rise and progress of several Ingenious Persons, who since have implanted into them the true Tenets of the Christian Religion; the same having been frequented by a good number of the *Lapland* Youth, who there have, with a great deal of Care and Pains, been instructed both in Literature and Religious Exercises which is evident from the Testimony given by those who were present at the Examination in the same Year, that the School was endowed by the Royal Patent. It will not be amiss to give you the Words of the Testimonial out of *Baazius*, so far as it gives an Account of the Success of the School. " We whose Names are underwritten,

Hist. Eccl.
cl. L. 8.
 c. 5.

" do testify, That we being desired by the Reverend and Learned Mr. *Olaus* our Minister of the Church of *Uma*, to be present at the Examination of the *Lapland* young Scholars, of the School Established at *Lycksala* in the District of *Uma*; we were willing to grant his Request, and being present when the before-said Minister (being Master of the said School) did Examine them, do testify, That they altogether Sang exactly the Psalms of *David* translated into *Swedish*, as they are used in the *Swedish* Churches long ago. Next, all and every one in particular did recite the Primer, containing not only the Elements of Speech, but also the Lord's Prayer, the Apostle's Creed, the ten Commandments, together with the Words of the Institution of the Sacraments of Baptism and the Lord's Supper; as also Graces before and after Meat, with Morning and Evening Prayers. This Book they all did read in the same manner as it is practised in the Schools in *Sweden*. Some more Ingenious than the rest did distinctly, and without Hesitation, repeat the Questions and Explications of the lesser Catechism of *Luther*; and did read the Gospels for Sundays and Holidays, published in the *Swedish* Tongue. All the Schol-

ars

ars in general were kept constantly to these Exercises, except Eight, who being not so forward as the rest, by reason of their slowness of Parts, did however endeavour to come up with the others as near as they could. These young Scholars begin now to learn the Catechism in the *Lapland* Idiom, by which means they may be able to instruct their Country-men in the Fundamentals of Religion in their own Tongue. This School Exercise, and the benefit arising from thence, being beyond what we did expect, seeing that the barbarous Youth had in so little a Time made such a considerable Progress in attaining to the Fundamentals which lead to the way of Salvation, which sometimes other Scholars of a more liberal Education have been much longer attaining to, we could not but acknowledge the great Mercy of God, who had been pleased to render these Endeavours successful; as those pious Persons who have laid the Foundation of this School, who have encouraged it by their Endowments, and who still contribute towards its Maintenance, ought not to be bereaved of their due Praise; no question but the Blessing of God, will be according to his Promise, their Reward. In Testimony whereof we have hereunto set our Hands and Seals. Dated in the Place fore-said, Anno 1634. *Jacobus Andrew Buraeus, Petrus enu, Andreas Hacquini, Jacobus Nicolai, Olaus Olai.*

From this Testimonial it is evident, that the *Lapland* Youth did frequent this School of *Lyksala* in good Numbers, and that they were not altogether unfit for Learning, and applied themselves with all imaginable Care towards the attaining the knowledge of those Things which were requisite to the improvement of a Christian life; and that their Parents were ready to contribute their utmost towards these Endeavours, without which they would not have been so forward to send their Children to this School. So that it is apparent, that Religion shews now a quite different Face in *Lapland*, from what it was in former Ages; the *Swedish* Kings having since taken greater Care to provide them Churches, Schools and Books, as well as Teachers and Ministers; and those who are employed in the Ministry have likewise more opportunity of improving their Talent among them, being for the most part versed both in the *Swedish* and *Lapland*

Descript.
Lapl. c.
23.

land Tongues, and some of them Natives of Lapland. Concerning the Truth of this we have undeniable Testimonies: In Uma Lapmark, says Samuel Rheen, there now one Presbyter or Minister, a Native of Lapland, who is very careful in instructing the Laplanders in the Christian Religion. In another Passage speaking of the Lapmark of Pitha he has these Words: In the Lapmark of Pitha are three Ministers, who are likewise very industrious in teaching the Word of God to the Laplanders. In the Lapmark of Lubla it seems the Task is somewhat more difficult, by reason of the great distance of Places, inhabited by the Laplanders, which inconvenience is supplied by the Care of the Minister: In the Lapmark of Lulah says he, there is no more than one Minister, a Native of Lapland, who is scarce able to perform his Function alone by reason of the great extent of this Country. In the Lapmarks of Torna and Kima they have both Lapland and Swedish Ministers, who every Year take a Circuit round their respective Districts, to instruct the more remote Laplanders in the Word of God. The Minister of Torna, says Samuel Rheen, takes once a Year a Journey round his District of Torna, to instruct the Laplanders in the Christian Faith, and to Baptize their Children; in the same manner the Minister of Kima takes his Progress once a Year, in Company with a Lapland Priest thro' his Lapmark. Concerning which it will not be amiss to give you, as an additional Testimony, the Words of Olaus Petri Niurenius, who lived under the Reign of King Gustave Adolph. In the Lapmark of Uma is one Church, one Minister, and one School, from whence the young Scholars are sent abroad at a certain time in the Year, to instruct those Families that live at a great distance from the Church. In the Lapmark of Pitha are three Churches, and as many Ministers in three different Places, who are maintained at the Kings Charge; so that the Inhabitants here living within a reasonable distance from their Churches and Ministers, have frequent Opportunities of meeting and hearing the Word of God. In the Lapmark of Lulah they have one Church and one Minister, a very industrious Person, and a Native of Lapland, by whose Care, and the great Application of the Governour of that District, who takes nothing more to Heart than their Conversion, every thing is done in good Order. Their Minister has not long ago found out a certain Place where they

meet with conveniency enough frequently during the winter Season, and always in the Summer, to hear the Word of God. The other two Lapmarks, viz. those of Torna and Chima, much exceeding the rest in bigness, are visited but once a Year by their Minister, at their publick Fair in February. The Lapmark of Torna has two Churches, but the Lapmark of Chima none. Divine Service is performed both those Lapmarks in the Finland Tongue, the Inhabitants somewhat understanding the same in some measure.

Here you see with what Application the Priests in Lapland do now Labour in instructing the Lapland Nation in the Christian Faith, being encouraged to act with the more Chearfulness, by the Revenues settled upon them for the maintenance of their Families; which are assigned them upon the Tythes of the Raindeer, which the Laplanders are obliged to give to the King, of which the third Part is allotted for the use of the Priests. The Raindeer, says Samuel Rheen, which they are obliged as an annual Tribute to give to the Crown, are divided betwixt the King and the Priest, the First has two Parts, the last One. They have likewise a share in what Fish, and some other things they pay to the King, concerning which, says the before-mentioned Author: The Laplanders give to the Crown and Priests for Tythes, either a Pair of Shoes, or a white Fox, or half a Pound of Pike, which is divided Share and Share alike, betwixt the King and the Priest. All which, together with some other Advantages granted them by the Swedish Kings, as it makes the Priests act with the more Chearfulness, so the Laplanders are encouraged by them to look with more Care than formerly, after the way of Salvation; which makes them be very respectful to their Ministers, whom, when they take their circuits among them, they salute with a low Bow, invite them into their Tents, and set before them the best they have, calling them every now and then, as a Token of their Esteem, Sir.

They love, says Samuel Rheen, their Teachers, and call them *Herrai*, that is, Sirs. Of this *Wexovius* has these following words: The Laplanders honour their Priests, they go to meet them with their Rain-Deer, when they are coming to visit them against the *Christmas* Holidays: They conduct them into their Cottages made of Birch-Trees, covered and adorned with the Skins

* Skins of their Rain-Deer. They salute them at a d
 * stance with a profound Reverence, after the *Russia*
 * manner, with these words; *Saa terwe tulemas Lappi*
 * *maa*, i. e. You are welcom in Lapland. Upon a Tabl
 * which is no more than a Plank laid upon the ground
 * they set before them Meat, which is generally Fish, o
 * the flesh of Rain-Deer dry'd, the Tongue being rosti
 * ed, and the Bones tosted by the fire, from whence the
 * take the Marrow; but they use neither bread nor sal
 * which, as well as the Wine (Beer being useles there
 * by reason of the extremity of the cold) the Minister
 * bring along with them, the *Laplanders* ordinary drin
 * being only water, which they keep in Vessels made o
 * Cork. It is however to be observed, that in this, a
 * well as in several other respects, there is a remarkable
 * difference; for, as *Lundius* tells us, the Inhabitants o
 * the Lapmark of *Uma*, are much more respectful to their
 * Priests, at least in outward shew, and go more frequent
 * ly to Church, than those of the *Lapmark* of *Lubla*, who
 * make no great account of their Ministers, and will
 * sometimes, especially when they are drunk, talk very
 * saucily to them; tho' at the same time they are other
 * wise more liberal, presenting them frequently with Cheefe
 * Flesh, and dry'd Fish. They observe both the *Sundays*
 * and *Holidays*. 'They are generally, says *Olaus Petri*,
 * very careful in observing the Sabbath-day: And *Tornæus*,
 * speaking of the *Laplanders* of *Torna*, tells us, 'That on
 * those days they refrain from any kind of Labour, and
 * afford the same ease to their Cattel; some being so
 * Religious, as to abstain from working on the *Saturday*.
 * The before-mentioned Mr. *Rheen*, gives us the following
 * account: 'They observe both the *Sundays* and *Holidays*,
 * when they refrain from any kind of hard Labour, espe
 * cially at the hours appointed for Divine Service. This
 * they do not only on *Sundays* but also *Saturdays*, being
 * not very forward to work on those days. They also let
 * their Cattel rest on *Sundays*; nay, there are many, who
 * will not as much as Milk their Rain-Deer on *Sundays*,
 * and allow their Children to play abroad. They are
 * very attentive at Sermon time, and very diligent in sing
 * ing *Psalms*; it is worth our observation, what *Tornæus*
 * mentions of the *Laplanders* of *Torna*, viz. That they are
 * so zealous and eager, that they strive to outdo one ano
 * ther

er in Singing. They pay a great deal of Reverence to the Sacraments, and make use of them according to the Institution of their Church. *Samuel Rbeen* says, The Sacrament of Baptism is in great veneration among them; that the Mothers will carry their Children, within eight or fourteen days after they are born, a great way, in order to be Baptized by the Priest. *Samuel Rbeen* says thus: *They never defer to have their Children Baptized; the Lapland Women being used to undertake long Journeys over the highest Mountains, vast Lakes, and cross theickest Frosts, with their Babes, to have them Baptized by the Priest.* The same reverence they pay to the Lord's Supper, and never neglect to go beforehand to Confession, and receive Absolution. *Olaus Petri* says, *That in all backward appearance, they receive Absolution and the Lord's Supper, with a great deal of Devotion; especially since they are now made sensible, that they are real partakers of it; whereas in former Ages, in the times of Popery, they did receive it, but without any previous Consecration.* *Peter Claudi* says expressly, *That the same was always practised in Norway; which makes it very probable, that the same Custom was observed in Sweden.* 'The Sacrament of the Lord's Supper, says he, used to be administered to them in the Popish times, and for some time after, without any previous Consecration, as it was generally believed. *Samuel Rbeen* gives us the following Testimony of the Devotion of the Modern Laplanders: *They come with a singular Devotion to Confession, and receive the Absolution and the Lord's Supper.* *Torneus* says of the Laplanders of *Torna*, *That they pay the same reverence to the Sacraments of Baptism and the Lord's Supper, as other Christians do; neither are they remiss in other things relating to pious Exercises. They seldom or never are heard to Swear, Curse, or Blaspheme; the same Author observes of them. There is one thing, says he, very praise-worthy in them, that they abstain from swearing, cursing and Blasphemies, it being very rare to find any such thing among them.* They are very Liberal and Charitable to the Poor, as I have observed before; when I told you also, that Thieving was a Thing scarce known among them. They are very Courteous in their Conversation, especially among those of one Family, or their Country-men, who frequently visit one another, and

Chap. 24.

pass away their Time with friendly Discourses. *Samuel Rbeen* says, That they make frequent Visits, and entertain one another, especially if they are either Kindred Relations, or parricular Friends. All which they have taken from the Rules taught them by their Ministers, being made sensible that Christianity teaches them both how to regulate their Faith and their Lives; Concerning their Faith, the just now mentioned Author tells us; *The Laplanders are very sensible, that there is one God, who has created Heaven and Earth; and that we are Saved by the Death of his Son.* And soon after: *The Faith of the Laplanders consists in this, that they believe one God, and three Persons comprehended in one Divinity, viz. The Father, Son, and Holy Ghost.* Now, as they follow the Precept of Christianity, so on the other Hand they fly and abhor the remnants of their ancient Superstitions. They put away their Drums, they pull down and burn those Idols and other Images of Wood or Stone, which they used to worship as Gods. Of this *Johannes Tornæus* has given us a remarkable Instance. In a certain Village in the *Lapmark* of *Torna*, called *Paldojarf*, lived a certain *Laplander*, whose Name was *Peter Puiwia*, a Pious, Honest and Wealthy Person, who, with all his Family, did Worship the Idol *Seitan*. It happening one time that a great Mortality reigned among his Raindeer; he prayed to his *Seitan*, to deliver them from it, but to little Purpose, his Raindeer dying now as before. At length he took good store of dried Wood, and with his whole Family undertook a Journey to the Place, where the Idol *Seitan* stood; round about the Idol he strewed many green Bows of Fir, and prostrating himself with his whole Family before it, he offered the Sacrifices of the Skins of Raindeer, their Skulls and Horns, beseeching that he would by some Sign or other shew himself the true God. But notwithstanding he continued his Devotion for a whole Day, not the least Sign was given, and he and his Family setting Fire to the dry Wood, burnt the Idol of the Town. The neighbouring *Laplanders* flocking together to kill him he told them, *Why will you not let your Seitan revenge his own Quarrel upon me.* This *Paiwia* became afterward so constant an asserter of the Christian Faith, that when they threatened him with their Enchantments, he would Sing the Apostle's Creed, the Lord's Prayer, and such like

like; and burnt all the *Seitans* he could meet with, and sent his Son to *Euareby*, to do the like there; for which reason the said Son (whose Name was *Wuottabas*) was forced to flye into *Norway*, to avoid the danger of being killed by the Inhabitants of *Torna*; in the same manner certain *Laplander* called *Clement*, an Inhabitant of *Uenoby*, did put away his Drum. *Torneus* says, that being several times admonished by the Minister, he would not part with his Drum, till his Mother falling Sick, he applyed himself for help to his Drum; but his Mother dying notwithstanding, he cut the Drum in pieces, alledging, that he found it useles. Thus we have given you the modern State of the Christian Religion, much better improved and put in practice among the *Laplanders* than was in former Ages; from whence we may rationally conclude, what care and trouble those were forced to be at, who by their Authority, Council, Advice and Ministry have been encouraging so great a Work: At the same time it must be confes'd, that they cannot boast to this day that the Seeds of their former Impieties are quite rooted out, as will appear out of the following Chapter.

C H A P. IX.

Some remainders of Paganism in Lapland, at this Time.

WE have given you an ample Account of the true State of the Christian Religion in *Lapland*; and now both the *Swedish* Kings, and the Priests have not been wanting, by all possible means, to extirpate the ancient Superstitions, and their evil Consequences; notwithstanding which there are many Remnants, which require their further Care and Trouble. *Samuel Rheen* confesses this *Defect* himself, when he says, That there are still remaining *Lapp.* among them many gross Errors and Superstitions; which makes their Conversion much suspected by many, as if they were Christians only in outward appearance, but

Pagans in their Hearts: Which makes the beforementioned Author say of them in another Passage; *That they would have the World to believe that they adore and honour God, and put their trust in him, yet are they much addicted to the Superstitions of their Ancestors.* To the same Purpose did Peter Claudi speak of the Norwegia Laplanders of his time: *Tho', says he, they carry their Infants to be Baptized by the Priests, and several times every Year travel a great way, to go to Church and receive the Sacrament, yet their Idolatry sufficiently demonstrates, that all this is only Fictitious.* 'Tis true, this rule is not to be applyed to all, this being contrary to Experience; nevertheless is it undeniable, that many of them make Profession of the Christian Religion, rather for a shew, than in reality. Many Reasons may be alledged, for this their obstinate perseverance in their ancient Impiety and Superstitions. Among the rest there is one of a very ancient Date, mentioned by Ziegler in his time: *The Reason, says he, why there are so few Christians among the Laplanders is in some measure the Avarice of some of the Heads of the Clergy, who either neglected their Duty of instructing them, or put a check to the growing Doctrin of Christ, by endeavouring to lay heavy Impositions upon the People, under the pretext of the Christian Faith.* It is no wonder if the Laplanders, who were but Poor before, could not digest these exactions of the Priests. Olaus Magnus endeavour to contradict this, when he calls it, *a gross and impious Lye*, but he would have done well to have convinced us to the contrary, which he does not. For, what he mentions concerning the Priests being employed in the Conversion of the Southern Provinces there; and of his Brother John's coming into the uttermost part of *Fempterland* where he bestowed large Alms upon the Poor, and at his own Charge set up a Salt Rock there, does not in the least derogate from the Authority of Ziegler, in this as well as in several other respects. But this Obstacle is removed in our time, by the liberality of the Swedish Kings as has been shewn before. There is another Reason mentioned by Olaus himself, *viz.* The vast extent of the Country, these are his Words: *There is one Reason obvious to every Body, why the Laplanders are so backward to turn Christians, viz. because they are above two hundred Italian Miles distant from any Christian Churches.* This Cause seem

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seems in some measure to be removed, they having now Churches built in several Provinces; notwithstanding which the vast distance of Places, which is so great, that the Priests can but seldom see them all, remains still an Obstacle, as we have told you before, of the Minister of *Lubla*, who by reason of the great extent of that Province, is forced to undergo an incredible Fatigue in his Function. These are the Reasons on one side; besides which there are Causes having a more peculiar relation to the Natives; the First of which is, their Inclinations, which is bent to Superstition; of which we have said something already, and is sufficiently proved by daily Experience. This may be imputed partly to their living in Solitudes, Forests, and among the wild Beasts; partly to their solitary way of dwelling separately from the Society of others, except what belong to their own Families, sometimes at several Leagues distance. Hereafter may be added, that their daily Exercise is Hunting, it being observed that this kind of Life is apt to draw People into various Superstitions, and at last to a Correspondence with Spirits. For those who lead a solitary Life being frequently destitute of humane Aid, have oftentimes recourse to forbidden means, in hopes to find that Aid and Help among the Spirits, which they cannot find among Men; and what encourages them in it is Impunity, these Things being committed by them, without as much as the fear of any Witnesses; which moved the often mentioned *Mr. Rbeen* to alledge, among Reasons for the continuance of the impious Superstitions of the *Laplanners*, this for One: *because they live among inaccessible Mountains, and at a great distance from the Conversation of other Men.* Another Reason is, the good Opinion they constantly entertain of their Ancestors, whom they cannot imagine to have been so stupid, as not to understand, what God they ought to Worship; wherefore they judge they should be wanting in their Reverence due to them, if, by receding from their Institutions, they should reprove them of Impiety and Ignorance. In this they seem to agree with most of the other Pagans; *Cicero* himself does confess it, when he says: *They judged it their Duty to retain and Worship the same Gods their Ancestors had done before them.* *Samuel Rbeen* speaks upon the same Account of the *Laplanners*: *They are much addicted to the Superstitions of their*

their Ancestors, the Reason they give for it, being no other but that their Ancestors, whom they call their ancient Fathers, did live thus, and made use of the same. The third Reason is an inveterate Custom, which, when once firmly rooted is so prevailing, as to obtain the force of a Law. This Custom the less relation it has to the true Dictate of Piety and right Reason, the more it has involved them in such Darkness, as to render them incapable of discerning what is False, and what is Truth. Which haque questionless, moved *Samuel Rbeen* to alledge among other Reasons for the continuance of the *Laplanners* in their Superstition, this for One; *Because they have for many Ages past been involved in Darkness and abominable Error.* From all which it is evident that there are considerable Remains among them of Idolatry and impious Superstitions, which have taken so firm Root among them, that all the Art of Men has not been able to extirpate hitherto. Something of the same kind may be observed among the Country, and other common People, not only in *Sweden*, but even in *Germany*, *France* and some other Nations where you may meet with abundance of Things, which as they favour much of Paganism, so they are the Relick of their impious Superstitions, tho' for the rest they are Orthodox in their Religion. For the rest, these superstitious Remains of the *Laplanners* may be reduced to Two several Heads: Under the First are comprehended such impious Superstitions, as had their Rise from the Pagans; under the Second, all those relating to their Magical and Diabolical Enchantments. Again, among those of the first Sort, some of their Superstitions are Vain and Foolish, others very Impious and Heathenish. Among those, as *Lundius* observes, they approach in many Things to the Opinions of most of the other ancient Pagans, especially in relation to natural Philosophy. Thus they believe that the World was from Eternity, and will continue for Ever. That at the time of the Eclipse of the Moon, the evil Spirits are endeavouring to devour this celestial Body, for which reason, when they find it eclipsed, they discharge their Arms towards it, in Hopes of relieving it from that Danger. In which they imitate the ancient Pagans, who were of Opinion, that the Moon might be forced out of its Orb. and that therefore it wanted the assistance of Men, upon such an Occasion. In the
same

same manner as the Pagans did affirm, that *Jupiter* did punish the wicked with his Thunder, so they believe that the evil Spirits being in danger of being struck with Thunder, do enter the Bodies of Dogs, which is the reason, that as soon as they hear it Thunder, they will not let a Dog stay in their Huts. Besides this, they are very Superstitious in making distinctions of Times, calling some Days Black, others White. Among their black Days, are especially the Feasts of *St. Catherine* and *St. Mark*, whom they call *Cantepeave*, and *St. Clement*; on those Days they will do no Business of any Moment, neither go they a Hunting: They give you two Reasons for it; First, because if they should Hunt on either of those Days, their Bows and Arrows would certainly break; Secondly, That they should have no good Success in Hunting all the Year after. *Samuel Rheen* says to this purpose; *They have some Days which they take particular notice of, as for instance, the Feasts of St. Catherine, St. Mark or Cantepeave, and St. Clement. No Laplander goes a Hunting, or will shoot with his Arrow at any Thing on those Days, it being their Opinion, that if they should either Hunt, or shoot at any Thing, they would have no good Luck the whole Year after, but especially their Bows would be broken.* In the same manner they account the first Day of *Christmas* amongst the Unlucky ones, for which reason no Master of a Family will go out of his Hut, nay will not as much as go to Church, but sends only his Sons, Daughters and Servants. *There are certain Days, says the before-mentioned Author, which they regard with a great deal of Superstition, especially the first Day of Christmas, when the Masters of Families don't care to come to Church themselves, but send only their Sons, Daughters and Maids.* The Reason they alledge for it is, That they dread the Apparition of Spirits, which they say wander about the Air in great Numbers on this Day, and which must be appeased by certain Sacrifices, of which we shall speak hereafter. I am apt to imagine, that this Superstition had its Origin from the misapprehension of what they had heard some of their Priests relate, concerning the great Company of Angels, that descended from Heaven at the time of the Nativity of our Saviour, and frightened the Shepherds. They are likewise great observers of Omens; and among the rest make particu-

Voss. l. 2.
c. 20. De
Idololat.

lar Reflection upon what Beast they meet with first in the Morning, from whence they judge of the good or ill Success of that Day ; which, if they think Ominous, they return to their Huts, and stir not abroad again all that Day. *According to the Nature of that Creature, say Ziegler, they meet with at their first going abroad in the Morning, they judge of the Success of the Day.* Among these kind of Superstitions, this is none of the least, that they will not allow a Woman to go out of the same Door thro' which a Man went abroad a Hunting, as judging that nothing but ill Success would attend him in his Hunting, if a Woman trod his Footsteps ; as we are told by the before-mentioned Author : *They look upon it as Unprosperous for a Woman to walk out of the same Door, thro' which a Man has gone abroad a Hunting the same Day.* Among the rest of their Superstitious Customs, *Lundin* observes, That they are used to throw the Bones of the wild Raindeers into a River, or other watry Place, after they have eaten the Flesh ; and that before they fall to Eating, they always lay a piece of their Cloths, or some other Covert, upon the Plank or Table ; which if they should happen to neglect, they say that their Raindeer would nor be lively, but be tired at the beginning of their Journey.

We will now proceed to the second Head, under which belongs what is Impious and Heathenish among them. The first Thing to be taken notice of here, is, That they don't frequent the Church out of any Inclination, but rather by Compulsion. *It is by Compulsion, says Samuel Rheen, that they go to Church and hear the Word of God.* The Second is, That they don't give entire Credit to what is taught them concerning some of the principal Heads of the Christian Religion, especially to the Articles of the Resurrection of the Dead, the Union of the Soul and Body, and the Immortality of the Soul ; being their Opinion, that the Souls of Men, as well as those of Beasts perish for ever ; and many of them can scarce be persuaded that there is another Life after this. To confirm which, I will give you the Words of the before-mentioned Author : *The Laplanders are to this Day so Ignorant, as not to believe the Article of the Resurrection of the Body, of the Union of the Soul and Body, and the Immortality of the Soul ; but are of Opinion, that there is no difference*

difference betwixt the Spirit of Men and Beasts. And in Chap. 24.
 another Passage he says; Many of the Laplanders live in
 his erroneous Opinion, That there is no Resurrection of the
 Dead. *Joh. Tornæus* tells us of a certain Priest, a Lap-
 lander by Birth, in the Lapmark of *Torna*, who desired to
 be Buried among them, whereby he hoped they might
 be persuaded of the Truth of this Article. These are his
 Words: I took Care to have a certain ancient Priest, a
 Native of Lapland, buried in the Church of *Rounala*, who
 at the point of Death desired to be buried among his Coun-
 try-men, in hopes that this might induce them into an Opi-
 nion of the Resurrection of the Dead, and that they were to
 be raised again with him on the Day of Judgment, as he had
 often told them in his Sermons. *Samuel Rheen* does how-
 ever confess, that they believe there remains something Chap. 28.
 of us after Death, but knew not what it is; which is the
 very same Opinion the Pagans had, from whence they cal-
 led their *Manes*, the remains of Men after Death; it be-
 ing my Opinion, that this is the true Etymology of it,
 rather than from *Manando*. They do believe, says *Samuel*
Rheen, that something remains of Men after Death. *Lun-*
nius speaks much to the same purpose, when he says, That
 of some among them do believe that something of the
 Soul remains after Death, they are quite Ignorant as to
 the present or future State of the Soul. Thirdly, They
 have there Devotion betwixt God and Christ, and their
 Idolatrous Gods, whom they Worship at the same time, just
 as if their might be an easie agreement made betwixt God
 and the Devil, or that either of them might or would rest
 satisfied with his Share. The Inhabitants of the two Lap-
 marks of *Pitba* and *Lublak* have their Gods of the first
 and a lesser Rank. To the First belong Three, whom
 they worship with more than ordinary Reverence, viz.
Thor or *Thordoen*, *Storjunkare*, and the *Sun*. *Damian a*
Goes tells us, that they worship the Fire and Stone Images.
 Their Religion, says he, consists in this, that they take the
 Fire and Statues of Stone for Gods. But by those Stone
 Statues ought to be understood no others but those Images,
 which were dedicated to the Worship of the *Storjunkare*,
 as we shall see hereafter; and the Fire must be taken on-
 ly as an Emblem of the Sun, for that they should have
 worshipped the Fire as a God, is contrary to Truth, and
 nothing like it among them. *Johannes Tornæus* says, Chap. 7.
 Some

De divin.
p. 202.

Chap. 7.

(a) Lundius says,
That the Inhabitants
of the Lapmarks of
Uma and Angerman-
land call those dome-
stick Idols *Padde*.

Some of our Divines affirm, that the Laplanders, as we as the Eastern Nations, did worship the Fire; but after the best enquiry I could make concerning it, I could not find the least Footstep of it even among the most ancient Traditions of the Laplanders. What ancient Divines he means here I am not well able to guess, unless he speaks of Paulinus who, what he says upon this Point, had taken it from Damian Peucek, tells us, That they worshipped both Stone and Wood as Gods; which must be referred to the Image of Thor made of Wood, as we shall shew hereafter. So that those Three before-mentioned are only accounted of the first Rank, at least by the Inhabitants of the two Lapmarks of Pitba and Lublah; for those of Torna and Kima know nothing of them; and those of Uma and Angermanland are so little acquainted with *Storjunkare*, that they laugh at those, and look upon them as beyond their Wits, who speak of him; but in their stead worship a certain Deity, called by them *Seita*, as Lundius observes Johannes Torneus says expressly; *The Inhabitants of the Lapmarks of Torna and Kima don't understand what Storjunkare is.* And of the *Seita* he has these Words: *The worshipped Wood and Stones, each Family, nay even each Laplander having his own Idol placed near a Lake. Beside whom however they had one chief Idol, unto whom the whole Village paid divine Worship. And this, as well as all the lesser Gods they called Seita.* (a) Tho' considering that the word *Seita* is a general Word among the Laplanders, denoting any God, without exception, it is very probable that they worshipped under that Name the same whom those of Lublah call *Tiermes* or *Auke*, i. e. the Thunderer, or Grandfather, or *Thorris*, as the Chief and Head of all the other *Seita's*; and that the rest were in the same manner with them, as the *Storjunkare* among the Inhabitants of the Lapmark of Lublah; so that the whole difference does not so much consist in the Gods, as in their Names; those of Torna making use of a general, the rest of a more special Name; the First naming both their greater and lesser Gods indifferently *Seitas*, whereas the last Name the greater *Tiermes* or *Auke*, the lesser *Storjunkare*. Truly if we attend the manner and other Circumstances of their Worship used both among those of Torna and the rest,

will be evident, that there is not the least difference among them, as will be shewn more at large hereafter. But besides these Gods of a higher *Ægeus* mentioned before, those of *Luhlah*, *Pirha*, and their Neighbours, worship some other Gods of a lesser Degree; the same is practised among the Inhabitants of the *Lapmark* of *Torna* with this difference only, that they call the greater and lesser promiscuously, *Scita's*; except only One, whom they stiled *Wirku Accha*, which signifies as much as a *Livonian old Woman*. If I am not mistaken, this is the same mentioned by *Olaus Petri Miiurenus*; *The God of the Inhabitants of Kima*, says he, called *Viresaka*, represents the Face of a Man fixed on the top of a Trunk of a Tree. But instead of those of *Kima*, he should have said of *Torna*, and for *Viresaka Wirku Accha*, as we find in *Job. Torneus*, these are his Words: *In the Center of the Lapmark of Torna stood formerly a famous Seita, called Wirku Accha, which signifies as much as a Livonian old Woman: this all the Circumjacent Laplanders did Worship and offer Sacrifices to for a long time, till the Birkarli of Torna, who in those Days had a Priviledge to Traffick with the Laplanders, did pull it down. But notwithstanding they removed this Idol, and hid it in a remote Place from thence, yet in a little while after it was found and put in the same Place again, but now is wholly rotten. This had not any resemblance to a Human Shape, being no more than the Trunk of a Tree. This was therefore the only God, worshipped among those of Torna, under a peculiar Name, being now quite destroyed and forgotten; All the rest, whether of a higher or lower Degree they called by the same Name. 'Tis true Torneus has neglected to give us a Description of the manner of Worshipping used by them, both in ancient, and our Times; nevertheless, we may guess at it from what we find to have been observed of this kind in the rest of the Laplanders. First, therefore they comprehend under those, and worship as such, those we called before *Manes*. That they look upon those as Gods, is evident from thence, that they are much afraid of the Dead, being of Opinion, that what remains of Men after Death, is of such a Nature as to be able to hurt them; in which they approach in some measure to the Sentiments of the ancient Romans, of whom *Servius* says thus: *Manes are called the Souls of Men, when having**

left
Ad III.
Æneid.

De divin.
p. 203.

left their Bodies, they are not as yet lodged in others. *Samuel Rheen* says; It is their Opinion, that there remains some kind of *Remainder* after Death, for which reason they fe the Dead. *Paucer* speaks much to the same Purpose They are terribly afraid of the *Manes* or *Remainders* of the *Kindred* after they are Dead. What may confirm us this Opinion is, that they offer them Sacrifices, In a certain Manuscript without a Name I find these Words, *The Sacrifice to the Death, or the Dead*. But of their Sacrifices we shall have occasion to say more hereafter. Besides these *Manes*, they believe certain Spectres or *Dæmons* which they say, wander about among the Rocks and Mountains, and near the Rivers and Lakes; those they worship also like Gods, in the same manner as the ancient *Romans* did their *Fauni*, *Sylvani* and *Tritons*. They believe, says *Samuel Rheen*, that there are certain *Dæmons* wandering among the Rocks, Mountains and Rivers. They believe Thirdly, That there is a certain kind of good and evil Genius's, wandering in the Air, especially about Christmas Eve, of which we have said something before. The before-mentioned Author speaking of certain Sacrifices they used to offer to them says: *Those they offer to the Jublian Company, which they suppose are wandering about that time in the Air*. These they call the *Jublian Company* deriving their Name from the word *Jubl*, which now signifies as much as the Feast of the Nativity of Christ but in former Ages was used for the time of the new Year, as I have sufficiently demonstrated in my Treatise of *Upsal*. But it being their Opinion, that more especially about this time the Air is filled with Spectres and Genius's, they have given it this Name. Thus having given you an Account of the Gods which the *Laplanners* even to this Day, suppose they may worship in Conjunction with the true God and Christ, we will now proceed to a more particular Relation of their manner of Worshipping them.

C H A P. X.

of the Pagan Gods of the Laplanders, and their manner of Worshipping them at this Time.

WE have shewed in the preceding Chapter, that to this Day the *Laplanders* worship three Gods, as the Head and Chief of all the rest. The First is *Thor Thordoen*, according to the *Swedish* Dialect, signifying much as *Thorus* or *Thunder*. The *Laplanders* call him *Tiermes*, i. e. any thing that makes a Noise. So that if we search into the true Etymology of the Word, it has a near relation to the same God, called by the *Romans* *Jupiter* the *Thunderer*, and to the God *Tarami* or *Tarani*, mentioned in our Treatise of *Upsal*. This *Tiermes* they take the *Thunder* it self, which they believe to be a living Being, endowed with Celestial Power; They are of opinion, says *Samuel Rheen*, That the *Thunder* which they hear in the Air is a living Substance. Here he calls *Thor* and *Thordoen* or *Thunder* the same Thing, which the *Laplanders* express by the word *Tiermes*, signifying the Power, from whence the *Thunder* proceeds, which is the same thing as the *God* that *Thunders*; for which reason they stile him likewise *Aijeke*, which among the *Laplanders* bears the same signification, as *Avus* and *Proavus*, i. e. Grand and Great-Grandfather among the *Latins*, imitating in this Point also the *Romans*, who called *Jupiter* the *Father*; and the *Swedes* their *Gubba*, implying the same thing as *Avus* or *Proavus*; This *God* when he *Thunders* is their *Tiermes*, the same with the *Tarami* of the *Schytes*, and the *Swedish* *God* *Thor* or *Thoro*. This *Tiermes* or *Aijeke*, whose Power they measure by the Noise and Force of the *Thunder*, and from thence have stiled him *Tiermes*, the *Laplander's* *Worship*, as supposing him to have the Power of *Life* and *Death*, of *Health* and *Sickness* of *Men* in his Hands. *Samuel Rheen* says to this purpose, they verily believe that this *Thor* (whom they call *Aijeke* or *Tiermes*) has the *Disposition* over *Mens* *Life* and *Death*, *Health* and *Sickness*. Besides which they attribute to him the *Command* over all the evil *Demons*, dwelling among

Chap. 25.

the Rocks, Mountains and Lakes, whom he Chastise keeps in Awe, and sometimes Destroys with his Thunderbolts; just as the *Latines* said of *Jupiter*, that he sent forth his Thunder to Chastise the worst of Men. *It is their Opinion*, says the before-mentioned Author, *That the Thunder destroys all the evil Demons*. Which is the reason they have given this *Thor* or *Tiermes*, a Bow and Arrows in his Hand, to shoot the Demons with, and the Bow, they say, is the Rainbow: The same Author say in express Words: *They stile the Rainbow the Bow of Thor, wherewith he shoots at and kills the evil Demons who come to hurt them*. 'Tis true they don't call it thus in their own, but in the *Swedish* Tongue; for the *Laplanders* term it *Aijeke dama*, i. e. the Grand-father's Bow intimating thereby, that God will like a kind Father protect his Offspring against the evil Demons: Wherefore they also give him a Mallet, which they call *Aijeke Wetsbera*, to dash out the Brains of those Demons; this I speak upon the Credit of *Olaus Matthew*, a Native of the *Lapmark* of *Torna*, who told me this with his own Mouth. Now the *Laplanders* expecting so many Blessings from their *Tiermes*, and believing that he has the Disposition over their Lives and Death, that he is the Guardian of Health, drives away the Demons, who prejudice them in their Hunting, Fowling and Fishing, and punishes them when they are injurious to them; it is therefore that they worship him before all the rest. The second God of the first Degree is called *Storjunkare*; which tho' it be originally a *Norwegian* Word, nevertheless the same is made use of among the *Laplanders*, according to the Testimony of *Samuel Rheen*; The word *Storjunkare*, says he, *ows its Origin to the Norwegian Tongue; for, because the Norwegians call the Governours of their Provinces Junkare, the Laplanders have given the Name of Storjunkare to their Gods*. From whence it is evident, that the *Laplanders* made use of this Word, tho' perhaps not till in the later Ages, *viz.* since some of them were Conquered by the *Norwegians*. Thus much is certain, that this is not the only Name they give to this God, but stile him likewise *Storra Passé*, i. e. *Great Saint*, as appears by a certain Hymn they Sing at his Sacrifices, of which more hereafter. 'Tis unquestionable that they look upon him as a God, whom they ought more frequently to Worship than

other Gods, because they esteem him as the Vice Gerent of *Aijeke* or *Tiermes*. *Samuel Rheen* says, They look upon this *Storjunkare* as the *Vicar* and *Lieutenant* of God. Which is the reason they stile him *Storjunkare*, i. e. the *Grand Vicar*, superior to any of the Royal Governours. The *Reason*, says the beforementioned Author, why the *Laplanders* give the Name of *Storjunkare* to their Gods is, because they esteem them superior to all other Governours; from the word *Stoere*, signifying greater. Another Motive why they worship this *Storjunkare* is, because they imagine that they are obliged to him for many Blessings of Humane Life, it being their Opinion, that all Beasts as well wild as tame are subject to his Jurisdiction; that as *Aijeke* or *Tiermes* has the Government over the other Gods and the Demons, so *Storjunkare* over the Beasts; and being in his absolute Disposall, he gives them to whom he pleases, and none can take them without his Consent. *Samuel Rheen* says to this purpose; They attribute to their *Storjunkare*, as being a *Vicegerent* of God, the absolute disposall of all Sorts of Beasts, viz. Bears, Wolves, Foxes, Rainers, Fishes and Fowl; which cannot be taken without his Blessing. He says expressly that the *Laplanders* believe their taking of wild Beasts to depend altogether on the pleasure of their *Storjunkare*, who bestows them upon whom he will, as belonging to himself alone. And considering that the *Laplanders* are beholding to those Beasts both for their Nourishment and Clothing, what Wonder is it if they think themselves highly obliged to worship this *Storjunkare*? And these are the two Gods, peculiar to the *Laplanders*; whereof the First has the Government of Men, the other of Beasts; the First is Master of their Lives, the other provides them with Necessaries for their Maintenance. Thus far we have followed the Footsteps of *Mr. Rheen*, concerning their *Storjunkare*; it will not be amiss to understand also what *Tornemus* has said upon this Head, which tho' it seems somewhat different, yet may easily be reconciled with the rest, if it be rightly taken; these are his Words: " They say, that the *Storjunkare* has oftentimes appeared to some as they went abroad a Fowling or Fishing, in a humane Shape, very Tall, with a goodly Aspect, in Black Cloths after the same Fashion as the Noble-Men are dress'd in the Northern Parts, with a Guni in his Hand, but his Feet

" resembling to those of Birds. They say as often
 " they meet him near the Sea-Shoar or standing in
 " Vessel, they are sure to be successful in their Fishing
 " and that sometimes he will kill Birds with his Gun
 " as they fly by, and offer them to those that are the
 " present. They relate that the first time this *Storjunker*
 " *kare* was discovered to any Foreigners besides the *Lap-*
 " *landers*, it happened thus: A Guide, a *Laplander* by
 " Birth, being to conduct one of the King's Lieutenants
 " to a certain Place, as they pass'd near a Mountain
 " where this *Storjunker* was supposed to have his Resi-
 " dence, stop'd all on a sudden, fix'd the helve of his
 " Ax upon the Ice, turning it round in a Circle, which
 " he declared he did in Respect and Honour of that God
 " who dwelt there, unto whom they were obliged for
 " so many Benefits." This Relation is agreeable to what
 has been mentioned before upon this Head, for it makes
 the *Storjunker* the supreme Ruler of the wild Beasts,
 Birds and Fish, unto whom the *Laplanders* acknowledge
 themselves beholdings for all those Things. And though
 there is mention made but of one Mountain here, where
 this God is said to dwell, yet this may reasonably be sup-
 posed to proceed from thence, because they met with no
 other Mountain in their way, and so consequently the
Lapland Guide had no occasion to speak of any more.
 And as it is not improbable that the *Laplanders* bordering
 upon *Norway*, especially the Inhabitants of the *Lapmark*
 of *Lublath* might give him this Name, as well in respect
 of his Habit in which he used to appear, as of his Office;
 so perhaps those of the *Lapmarks* of *Kiema* and *Torna*,
 having never seen him under the same Shape, did there-
 fore not worship him under the same Name, but by the
 general Appellation of *Scita*, from whom they believed
 they received the Benefits of Fishing, Fowling and Hunt-
 ing. We now come to their third God, whom they wor-
 ship in common with most of the other Pagan Nations; I
 mean the Sun, which they call *Baiwe*: The first Reason
 why they worship him is, because he furnishes them with
 Light and Heat. *They Worship*, says *Olaus Magnus*, *the*
Sun, *because he drives away Darkness and Cold by his Light*
and Heat. The second Reason is, because they believe
 him the Author of Procreation, by which means every
 Thing is produced. *They look upon the Sun*, says the be-
 fore-

forementioned Author, as the Mother of all Beasts. They especially are of Opinion, that their Raindeer doe grow strong and lusty by means of the Heat of the Sun; They believe, says the same Author, that the Sun is very instrumental in preserving the Young of their Raindeer, and that by its Heat they are brought to Maturity and increase in Strength. They being thus persuaded of the singular Benefits they receive from the Sun, considering especially the extremity of the Cold of the Climate they live under, which being such as to be able to diminish, if not quite to extinguish their natural Heat, and that their chief Sustenance is the Flesh of the Raindeer, they think but reasonable, that they should worship him, unto whom they are obliged for all these Blessings. Add to this, that the more sensible they are of the Darkness that surrounds them, not for a few Days only, but for many Weeks together, the more grateful is the appearance of the Sun, who being the Author of Light, refreshes and rejoices them with his welcome return. To every one of these Gods, whom they, as I told you before, look upon as the principal ones, they pay a peculiar sort of Worship. For, they not only have peculiar Places dedicated to their Service in particular; but also certain Images consecrated to every one of them; and offer them divers Sorts of Sacrifices. The Place where they worship their Thor or Tiermes, is generally a Piece of Ground consecrated for this Purpose, on the backside of their Huts, about a Bow-shot distant from thence; where they erect a kind of a Scaffold made of Boards, and resting upon Feet, not unlike a large Table, whereupon they fix their sacred Images. This Table they make use of instead of an Altar, which they surround with Branches of Birch and Pine; and the way leading to this holy Place, dedicated to Thor, they likewise strew with the Bows and Leaves of the same Trees. On the backside of their Huts, says Samuel Rhen, they erect Scaffolds about three Yards high from the Ground, upon which they lay round about Branches of Birch and Pine, as they do strew the Ground thereabouts with the Bows of Birch. The Laplanders therefore use this Scaffold instead of an Altar, the Branches of Birch, being the Fence of the Temple, where they place the Image of their God Thor. If we observe what Ternius says concerning the Seitha of the

Inhabitants of *Torna* and *Kima*, we find him speaking much to the same purpose, so that the whole difference betwixt this and *Thor* seems to be only in the Name except that he makes no mention of any Scaffold. These are his Words: *Their Gods, whom they call Seitha, the place near Lakes, or in some other low Grounds, taking a very special Care that the Place be stee'd with Grass. During the Summer Season they take great Care to adorn the Place all round about with green Bows of Trees, in the Winter with Branches cut in small Pieces, which as often as they dry up, other fresh ones are laid in their stead.* Unless we suppose him to speak in this Passage of the *Storjunkare's*, because these used to be erected near the Lakes and Bogs, as we shall shew anon. And considering that they placed their *Seitha* not only near the Lakes but also in sundry other Places, it seems, as if *Torneus* in this place had not been very solicitous to make any particular distinction betwixt those two Gods, but had spoken of both under the same Name; especially since the Temple of *Thor* or *Tiermes* belonged likewise to the Sun, as appears from the Words of the same Author, when speaking of the Sacrifice to be offered to the Sun he says: *They hang it up on the backside of the Hut, in the same Place where they Sacrifice to Thor.* So that they offer their Sacrifices both to the Sun and *Thor* in one and the same Place, and upon the same Scaffold. Which induces me to believe, that they are not Two distinct Idols, but One differing only in Name; and that when they implore his assistance against the Demons, and pray for long Life and Health, they stile him *Tiermes* and *Aieke*, but when they invoke him for Light and Heat to fortifie themselves against the extremity of Darknes and Cold, they term him *Baiwe*. But the Case is quite different with their God *Storjunkare*, who has peculiar Places allotted for his Worship, being either certain Mountains, or upon the Banks of Rivers or standing Waters; there being few Families among the *Laplanders*, who have not certain Places Consecrated to this Worship. A certain anonymous Author has these Words: *Each Family has a Storjunkare near their dwelling Place. Samuel Rheen speaks to the same Purpose; Each Tribe or Family has its holy Mountain.* And in another Passage, speaking of those Holy Mountains, he has these Words; *They erect their Storjunkare*

junkare among the Rocks, and in the Caverns of the Mountains. Where it is to be observed that they not only place them among the Rocks, which are accessible, but that they consider some of the most inaccessible Rocks, as Sacred Mountains. The beforementioned Author says; *They are of Opinion that Storjunkare has settled his Habitation in certain Places, which by reason of their prodigious height are inaccessible to Men.* From whence it is evident, what it is that induces them to Worship him among the Rocks, *viz.* because there he has fix'd his Habitation. Which however ought not to be understood of the Rocks alone, but likewise of the Banks of Rivers and standing Waters, for in those Places they also Worship their *Storjunkare*. Which makes *Samuel Rbeen* say afterwards; That they not only place their Idols of the *Storjunkare's* among the Rocks and in the Concavities of the Mountains, but likewise near the Rivers and Boggy Places. The *Laplanders* having observed some Spectres or Apparitions in the Darknes of the Night, among certain Rocks, or near the watry Places, and that in the Shape of a Noble Man, with a Gun in his Hand, as we have related before out of *Tornæus*, have from thence concluded, that he had his Residence in those Places. *Samuel Rbeen* says, "That they place their *Storjunkare* among those Rocks and Concavities of the Mountains, or near such Rivers and Lakes, where they have been informed of the Apparitions of certain Spectres. For, it being their Opinion, that *Storjunkare* by these Apparitions intends to give them Notice of his Residence, and what kindness he bears to that Place, they look upon it as Sacred, and pay Divine Worship to it, which is the reason, that if such an Apparition happen upon a Mountain, they call it by a peculiar Name *Passewarra*, i. e. the Sacred Mountain, as we are informed by the so often mentioned Author: *Every Mountain*, says he, *where they Worship their Storjunkare, they call Passewarra, i. e. holy Mountains, or Mountains dedicated to Storjunkare.* It being their Opinion, That they ought to prefer those Places before all others to Worship him in, as we are inform'd by *Samuel Rbeen*, who besides those beforecited Passages has these Words; *They consider those Places, as belonging in a most peculiar manner to the worship of their Idols.* They used also to allot certain Limits to those

Places dedicated to their *Storjunkare's*, to let all People know how far the Bourds of those sanctified Places reach'd, for fear that out of Ignorance some Body or other might trespass upon the sacred Ground, and consequently be punished by *Storjunkare* for his neglect of the due observance of the Holy Place. *They set*, says the before-mentioned Author, *certain Bounds to distinguish the utmost extent of the Place belonging to Storjunkare*. And thus much of the Places dedicated to the *Storjunkare*; which, considering that every Family had its peculiar Place chosen for their Superstitious Worship, must needs be in considerable Numbers throughout all *Lapland*; *Samuel Rheen* having reckon'd up Thirty of them in the District of *Lublaf*, under the following Names.

The First upon the River *Waikijaur*, about half a (Northern) League from the *Lapland Church*, called *Fochmochs*.

The Second, near the Mountain *Piadmackwari*, half a League further from the said Church.

The Third, in an Island of the River *Porkijaur*, about a League and a half distant from thence.

The Fourth on the Top of a high Mountain, called by them *Ackiakikwari*, i. e. the *Fathers* or *Thors* Mountain, five Leagues beyond *Fochmoch*, not far from the River *Porkijaur*.

The Fifth near the Lake of *Skalkatrask*, eight Leagues distant from the before-said Place.

The Sixth at the Cataract or Waterfall of *Muskoumokka*, eleven Leagues from thence.

The Seventh on the very Top of the high Mountain *Skierphi*.

The Eighth on the Top of the Mountain *Tiackeli*.

The Ninth at the Hill *Haoraoos*.

The Tenth on the highest Top of the high Mountain *Kasta*, near a small Lake called *Sabbur*.

The Eleventh on a Hill half a League distant from *Wallawari*.

The Twelfth on the Top of a Mountain of a most prodigious height, called *Darrawaori*, two Leagues from the aforesaid Place.

The Thirteenth near *Kiedkiewari*.

The Fourteenth near the Lake *Wurijaur*, at a Place called *Nbbol*.

The Fifteenth, near the Lake *Kaskajaur*.

The Sixteenth at the Hill *Enudda*, towards *Norway*.

The Seventeenth at the Hill *Rarto*, likewise on the side of *Norway*.

The Eighteenth in an Island of the Lake *Lublattrask*, called *Hiertskulos*.

The Nineteenth upon a very high Mountain towards the side of *Norway*, called *Skipoiwe*.

The Twentieth near the Lake *Saiivo*.

The Twenty first near *Ollapassi*, a Bay of the Lake called *Stoor Lublattrask*.

The Twenty second near the Lake *Sugga*.

The Twenty third on the Hill *Kjerkowari*.

The Twenty fourth on the Hill *Kautom Jaurbiti*.

The Twenty fifth near the Cataract or Waterfall called *Bao*.

The Twenty sixth on the Top of a high Mountain, called *Kaitzikia*.

The Twenty seventh near the Lake *Ryggtrask*.

The Twenty eighth on the Hill *Pioki*.

The Twenty ninth in an Isle of the Lake *Wajkejaur*, called *Lusbyskulos*.

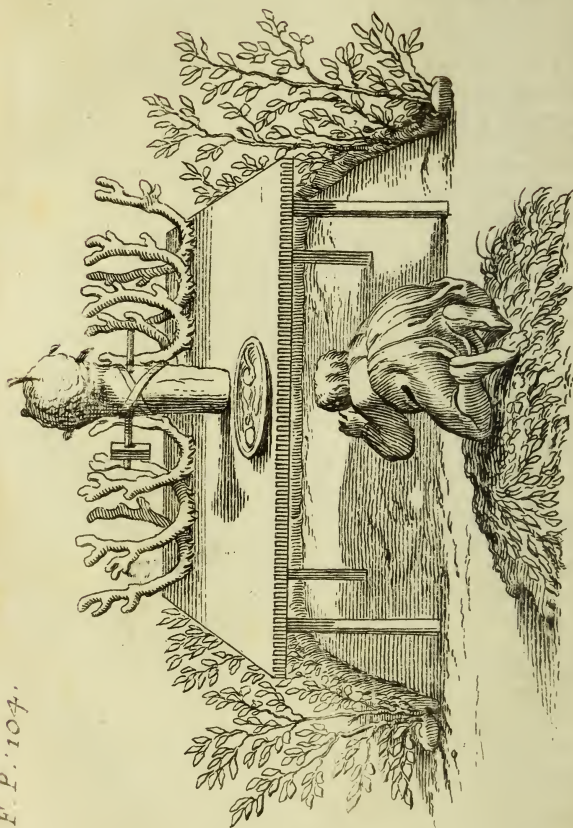
The Thirtieth on the Hill *Warialuth*, near the River *Zuleus*.

Neither are these all the Places of this District dedicated to this Worship, there being many more, which are unknown, because those who are addicted to this Idolatrous Worship, endeavour, as much as in them lies, to keep them from the Knowledge of others, to avoid all Suspicion, and the deserved Punishment. It is easie to imagine, that a far greater Number of them must be throughout all *Lapland*, so that it would be too tedious to tire the Reader's Patience with giving their Names. All these Places, whether Dedicated to the Worship of *Thor* and the Sun, or of *Storjunkare*, are in great Veneration among them, and they are very careful to exclude all Women from it, it being their constant Opinion, that no Woman ought to appear on the backside of their Huts, or to approach the Place Dedicated to *Thor*. *No Woman is permitted*, says *Samuel Rbeen*, *to come to the backside of their Huts*. The same Thing he tells us in another Passage, where he speaks of the Place Consecrated to *Storjunkare*. *They have*, says he, *certain Bounds prescribed*

for the Habitation of Storjunkare, unto which no Marriageable Woman is allowed to approach. If any Woman should be so bold as to transgress those Limits, they believe her in great danger, even of Life, from the Dæmons. Which makes the before-mentioned Author say, That the Women dare not come near, much less within those Bounds, unless they will expose themselves to great Miseries, or perhaps Death it self. The Reasons why they will not allow their Women to be present at their Worship, seems to be, that they look upon the Female Sex as Impure, especially during their Monthly Times. What induces me into this Opinion, is, that he says, the marriageable Women are excluded; it being obvious, that Women are commonly accounted Marriageable from the Time of the first appearance of their monthly Distemper. And it being very difficult to determine the exact Time of every Woman, when subject to that Distemper, they judged it most proper, to exclude the whole Sex from those Holy Places, for fear, that if they should by chance pollute them, they might provoke their God to Wrath. What confirms me in it is, that *Damian a Goes* has made this Observation of the *Laplanders*, that they believe the Dæmons to have a particular Aversion to the Monthly Flowers of Women. For, in a certain Passage, where he gives an Account, that the *Laplanders*, by their Magick Arts, can stop a Ship in its full Course, he prescribes this as a certain Remedy against it, *To besprinkle the Sides and Masts of the Vessel with some of this excrementitious Blood of Women*; which, he says, was taught him by some of the Inhabitants themselves.

I come now to their Images, it being their Custom to Worship their God under several Shapes. The Image of *Thor* or *Tiermes*, is always of Wood, which is the Reason they term him the *Wooden God*. And, since the Inhabitants of the Lapmark of *Torna*, as well as other Provinces of *Lapland*, make use of Wooden Images, it seems very probable that they Worship the same *Tiermes*, tho' under the Name of *Seitba*. *Peter Claudi* makes likewise mention of these Wooden Images, in his Description of *Norway*. There are some, says he, who make themselves *Wooden Images of a considerable bigness, which they deposit in Caves on the Foot of certain Hills*. They are made of Birch, according to *Samuel Rheen*; They erect, says

says he, *as many Idols, in Honour of Thor, as they offer Sacrifices, and these Idols are made of Birch.* Their Shape is very Rude, representing only on the Top somewhat like a Man's Head. Mr. Mathias Steuchius, speaking in his Letter to me concerning these Idols of Thor, says; *My Father told me that they were nothing else but large Trunks of Trees, being on the Top shap'd like the Head of a Man.* The Father of this Mr. Steuchius, upon whose Credit he writes me this, was Superintendent (or Bishop) of *He-noland*, who having the supream management of the spiritual Affairs throughout the greatest part of Lapland, could not be ignorant of these Matters. *Samuel Rbeen* adds, that they shape the Head out of the Root, the Body out of the Trunk. *They make, says he, those Idols out of Birch, the Head out of the Root, the Body out of the Trunk.* For Birch growing commonly in fenny Grounds, has its Root round, which sending forth some lesser Branches of Roots, may easily be fitted for the shape of a Man's Head. As a certain Token that this is the Image of Thor, they put a Hammer into his Right Hand. *They make, says the afore-mentioned Author, this Idol out of Wood, with a Hammer in his Hand: This being his Ensign, which distinguishes him from the rest.* They drive an Iron Nail, and a small Piece of Flint Stone into the Head of Thor, to strike Fire with, if he pleases. A certain Anonymous Author has these Words upon this Subject; *They drive a Nail of Iron or Steel into the Idol's Head, with a small Piece of Flint, to enable their God Thor to strike Fire.* Tho' in my Opinion the first intention of this was, thereby to give us an Emblem of the Fire, which they worshipp'd at the same time in the Image of Thor, the Image of which is represented in the following Figure.



2 F. P. 104.

But tho' this Idol is generally thus shaped, yet are there
 or a few among the *Laplanders*, especially those of the
 apmark of *Torna*, who worship a bare Stump. The
 either, says *Torneus*, have no shape, or any certain Figure,
 these Wooden Idols being either the Trunks of Trees with their
 roots, or else Stumps fastned in the Ground. They have
 a peculiar Image of the Sun, either because it is known
 every one by Sight, or because, according to the sa-
 cred Mystery of their Religion, he is the same with
 Thor. The Image of *Storjunkare* is represented by a
 Stone. The Idols of *Storjunkare*, says *Samuel Rheen*, are
 Stone. And the before-mentioned anonymous M. S.
 has these Words; *With this they anoint these Stones, they*
call Storjunkare. It is in this Sense that the Words of
Peter Claudi are to be taken, when he says of the *Lappo-*
ni; *That they have their Idols, which are no more than*
flat Stones, among the Desarts and uninhabitable Places.
 The Stones he mentions here could not belong to *Thor*,
 whose Image is always of Wood, neither to any other
 God, but to *Storjunkare*. In the same Sense also must be
 interpreted *Damian a Goes* and *Jacob Ziegler*, when they
 say of the *Laplanders*; *That they Worship certain Stone*
Images in the Mountains as Gods. It was very well ob-
 served that they are in the Mountains, these being the
 proper Places, where *Storjunkare* used to be worshipped,
 has been shewn before. If we rely upon the Judg-
 ment of *Olaus Petri Miurenus*, *They resemble in Shape a*
certain Bird. *Lundius* is of the same Opinion, and tells
 us that they call this Bird *Sedde*. *Samuel Rheen* affirms,
 that sometimes they are shaped like a Man, sometimes
 like some other Creature. *They resemble*, says he, *a Man,*
or some other Creature. But this Resemblance is so Rude,
 that it is not to be discernable by any Body but themselves,
 so that we can not imagine it to be like something, without being able
 to persuade others that it is so. Their chief Reason, why
 they Dedicate them to their *Storjunkare*, being, because
 of their Fancy to have found such and such a Figure in
 them. For they never take any Pains to form them in
 any Shape, but such as they find them upon the Banks
 of the Rivers or Lakes, they Consecrate them as the
 Image of *Storjunkare*. Their *Storjunkares*, says *Samuel*
Rheen, *are nothing else but Idols of Stone, such as they find*
either

Descript.
Nor.

either among the Rocks and Mountains, or near the Waterside. They are extremely taken with such a Shape, which they don't look upon as made by Chance, but by a peculiar Influence of their God *Storjunkare*, who ought therefore to be worshipped in this Image; which being erected in some certain Place, in order to be worshipp'd as such, they call the *Stone God*. The Shape of the Stones being so Rude, and rather imaginary than real, has moved *Tornæus* to affirm that these Idols have no Shape at all. The *Seithæ*, says he, have no certain Figure or Shape form'd either by Nature or Art; Their Stone Images being no more than a common Stone; black, rough and full of Holes, occasioned by the continual falling of the Water upon them near the Cataracts. Questionless this roughness interspread with several small Concavities, has given occasion to the Laplanders to Fancy their likeness to something. He confesses however, that in one Place he met with some that resembled a Humane Shape: These are his Words; Near that Place, where the River *Tornatra* sends forth a Branch, making an Island, is a Cataract, called *Darra*; in the midst of this Island are certain *Seithæ* of Stone, of a Humane Shape, set up in good Order. The first is as high as a tall Man; next to him are Four more, but somewhat shorter, having altogether a kind of Hats on their Heads. But it being very dangerous, by reason of the Cataract or Waterfall, to pass over into that Island, the Laplanders have not of late Years frequented that Place; that it is not easie to be determin'd now, how, and in what manner they used to Worship them, and by what means the Stone Idols were fix'd in that Island. They don't always set up one Stone, but increase their Number, according as they find more or less. The First they give the Title of *Storjunkare*, the Second is stiled his Spouse; Third comes his Son or Daughter, and last of all his Men and Maid Servants. In some of those Mountains, says *Samuel Rhen*, you see Two, Three, or more of those Stones set up; the First they stile *Storjunkare*, the Second *AÛe*, i. e. his Spouse; Thirdly comes his Son and Daughter, and the rest of the Stones are his Men and Maid Servants. In this they imitate Persons of Quality, for having observed that the King's Governours came among them, being accompanied by their Spouses, Children and Attendants, the

ould not have their *Storjunkare*, whom they look upon
the Lieutenant of *Thor*, or the Vicegerent of God, ap-
ear in a worse Condition. The Image or Idol of *Stor-*
akare, you may see in the following Figures; the First
these I have drawn according to the best Description
received of this Stone and their Worship. For the
cond I am obliged to Mr. *Grape*, a young Gentleman,
no brought me One of those Stones out of the Lapmark
Torna, of which I give you here the Draught, done
the Life. The Third is likewise a Stone of this kind,
ing sent out of the same Lapmark into *Sweden*, and
ich is preserved as an extraordinary Piece of Curiosi-
in the Royal Cabinet of Antiquities of the City of
Uppsala.

Neither



Neither of them has the resemblance either to a Humane Shape, or to the Head of any other Creature, unless you will Fancy something like it by the Strength of your own Imagination. To speak the real Truth, they are nothing else but large Flint Stones, which are full of Holes, and are frequently found in or near the High Mountains. They are about a Roman Foot in height, of a Blackish Colour, which however I don't look upon as their natural Colour, but adventitious, viz. from the Blood and Greese wherewith they have been besprinkled, when the Sacrifices were offered unto them. Considering the Qualifications of this Stone, we have all the reason in the World to believe, that its natural Colour is a mixture of Black and White, which we call Gray, or Ash Colour; all the other Stones found in Lapland being of the same Colour, which is the reason that in their Language they call them *Grausteen*, i. e. *Gray Stones*. It now time we proceed to the third Head, viz. their Sacrifices, and other Ceremonies belonging to their Worship.

The first Thing to be taken notice of, is, That the same is performed by the Men only, all Women being excluded; it being their constant Opinion, that a Woman ought neither to Sacrifice, nor to approach near any Altar whatsoever, Dedicated to the Worship of God. *Woman is permitted*, says *Samuel Rbeen*, *to offer Sacrifices*. The Second is, That they never Sacrifice, without having first made an enquiry, whether the Sacrifice will be acceptable or not, to the God they are to offer the Sacrifice to. This is performed by the help of a certain Instrument, called by them *Kannus*, resembling the old Fashion Drums, from whence it is commonly called the *Lapland Drum*, of which we shall give you an exact Description hereafter. At the beat of this Drum, and the Singing of some Songs, they offer the Sacrifice, intended to be kill'd, to *Thor*, which if it be accepted (which they know by a certain Sign given by a Ring) they Sacrifice with the usual Ceremonies; if it be not pleasing to him, they apply themselves in due Order; first to the Sun, and afterwards to *Storjunkare*, till one of them gives the Sign, that the Sacrifice is acceptable to him: The manner of it is very circumstantially described in the aforementioned Anonymous M. S. in the following

following Words : *When the Laplanders have taken a solution to offer a Sacrifice, they present it to Storjunkare whilst one is beating the Drum, the rest, as well Men Women, sing together ; What say'st thou O great and sacred God ? Wilt thou be pleased to accept of this Sacrifice I intend to offer to thee ? To this they add the Name of the Mountain, where they intend to Sacrifice. If the Sacrifice be pleasing to Storjunkare, the Ring stands still upon the Drum, at that very place, where the Image of Storjunkare is Painted; if Storjunkare refuses it, they offer the Sacrifice to Thor, in the same manner as before, Singing at the same time ; and thou Father God, wilt not thou accept of this Sacrifice ? If the Ring stands fix'd upon the Image of Thor, the Sacrifice is to be offered to him. In the same manner they proceed with the rest. Samuel Rhoen mentions another Circumstance, viz. that they used to tye a Hair pull'd out of the Neck of the Beast to be Sacrificed, to the Ring : These are his Words ; *When they would be satisfied, unto whom they ought to offer their Sacrifice, whether to Thor, to Storjunkare or the Sun, they proceed thus After they have tyed the Sacrifice to be kill'd on the backside of their Hut, whither no Woman is permitted to come, they pull out a Hair of the lower part of its Neck, which they tye to one of the Rings, of which they have a whole Bundle design'd for the use of the Drum. Whilst they beat the Drum, the Bundle of Rings moves round about, till the Ring on which the Hair is fastned, coming to the Picture of Thor, or of Storjunkare, or the Sun, remains fix'd upon the Drum in one of these Places, as a Sign that the Sacrifice is pleasing to either One or other of them ; neither does the Ring move from the Place of that Picture, till the Sacrifice be promised to the said God. What I have told you before concerning the Drum, has been long ago taken notice of by Peucerus, tho' in a different manner, thro' either misinformation or misapprehension : These are his Words ; *They make use of a Drum of Brass, whereon are Painted several Sorts of such Four Legged Beasts, Birds or Fishes, as they are able to procure without much difficulty. They have likewise a Brazen Frog, put upon an Iron Pearl which being fix'd perpendicularly in the middle of the Drum they begin their Enchantments under the Beat of this Drum at the Sound of which, the Frog leaps upon one or other of those Creatures ; the Creature upon whose Picture the Frog***

leaps

opens to fall, must be Sacrificed to the Gods. Their most
 al Sacrifices are Raindeer, tho' sometimes they also
 ke use of other Creatures; *Sperri Nils*, a Native of
 pland, observes that they Sacrifice sometimes Cats,
 ogs, Lambs and Hens. In the *Lapmark* of *Luhlah*, says
 they offer several Sorts of Sacrifices to *Storjunkare*, such
 Cats, Dogs, Lambs and Hens. Some object that no
 h Beasts are found in Lapland, but *Spirri Nils*, speak-
 of these Sacrifices, says; *Which they fetch out of Nor-
 y.* Which is confirmed by *Samuel Rbeen*, when he
 s; *But especially they buy* (speaking of the *Laplanders*,
 en in Norway) *those Creatures they are to Sacrifice to
 ir Idols in Autumn.* These Words lead us to the third
 ad to be taken notice of, *viz.* That most commonly
 y offer their Sacrifices in Autumn; which I gather from
 se Words, *They are to Sacrifice to their Idols in Autumn.*
 seems as if they most generally did perform their so-
 n Sacrifices in Autumn, by reason of the approaching
 nter and long Darkness, during which they stand most
 need of God's assistance. Which I suppose is also the
 ason, that about the same time, they erect a new
 age to the Honour of *Thor*. For after those Prepara-
 ns beforementioned, one Thing they strictly observe
 those Sacrifices, is, That they make every Year a new
 age of *Thor*, which is done fourteen Days before *Mi-
 chelmas*. *Fourteen Days before Michaelmas*, says *Spirri
 s*, *they make a new Idol of Wood.* The next thing they
 is, that they Consecrate the said Image with certain
 remonies, *viz.* by killing a Sacrifice, with the Blood
 Fat of which they anoint the Idol. *Near the Idol*, says
 same Author, *they kill a Raindeer, then taking out the
 ies, they anoint the whole Idol with the Blood and Fat.*
 t of all they bury the Raindeer's Flesh and Bones under
 und. This is the solemn Consecration of the Image
Thor, which is usually repeated every Year; tho' be-
 es this Idol they set up many others, *viz.* One every
 e they Sacrifice a Raindeer. *As often*, says *Samuel
 en*, *as a Laplander Sacrifices, as many Idols are to be
 ted for the God Thor.* All these they place one by
 ther upon the Scaffold behind the Hut, of which I
 e spoken before, where they offer the Sacrifice, in the
 owing manner: First of all they tye the Sacrifice ap-
 ved of by *Thor*, according to the Signal given by the
 Drum,

Drum, on the backside of the Hur. The Raindeer chosen for this purpose, (which must be a Buck, if offered *Thor*) they run with a sharp pointed Knife thro' the Heart and gather the Heart Blood in a Vessel, wherewith they anoint the Image of *Thor*. After they have placed the Image, and adorned the Table or Scaffold (which, as I told you, is done as often as they Sacrifice) they approach with a great deal of Reverence, and Worship the Idol, by anointing the Head and Back all over with Blood, but the Breast they only Paint with several Crosses, made with the same Blood. Making certain *Crosses*, says *Samuel Rbeen*, upon his Breast. Behind him they place the Horns of the Sacrificed Raindeer, as likewise some part of the Skull, and the Feet; and before him a Box made of the Bark of Birch, in which they put a bit of every Member of the Raindeer, and some of the Fat; They place, says the Anonymous M. S. the Horns and Bones of the Skull upon the Scaffold of *Thor*. The remaining part of the Flesh they convert to their own use. Thus far the Ceremonies of the Laplanders, observed in their Sacrifices made to *Thor*.

When they are to offer a Sacrifice to *Storjunkare* (which must likewise be a male Raindeer) they first of all according to *Samuel Rbeen*, whose Words I make here my own) draw a red Thread thro' his Ear; then they try the Sacrifices to be offered to *Thor*; and so kill him in the same manner as they used to do with the Sacrifices of *Thor*, preserving the Blood likewise in a Vessel. This done, he who offers the Sacrifice, takes the Horns, the Bones of the Head and Neck, as also the Hoofs and Feet of the Sacrificed Beast, and carries them altogether to the Mountain Consecrated to the same *Storjunkare* for whom the said Sacrifice is intended. No sooner does the Laplander approach to the Sacred Stone, but he makes a dew Reverence, bareheaded, bending his Knees, and performing all the other Ceremonies with a most profound Respect, such as anointing the Idol with the Blood and Fat of the Beast, brought along with him for that Purpose. Thus far *Samuel Rbeen*. The Anonymous M. S. adds to this, that they tie to the right Horn of the Raindeer, his Yard, to the Left a red Thread, covered with Tin, and some Silver. The Horns and Bones, says he, of the Head they carry to the Place Dedicated to *Stor-*

Storjunkare, where they set them up. On the right Horn
 they tie the Privy Member of the Raindeer, on the Left a
 third covered with Tin, and some small quantity of
 Silver. It is observable that the Rites observed in the
 Worship of Storjunkare are the same with those used in
 the Worship of Seitha, from whence it is apparent, that
 the Idol of the Inhabitants of Torna differs from that of
 the Inhabitants of Lublab and Pitba, only in Name.
 Johannes Torneus gives us the following Description of
 the Last: The Laplanders meet at certain appointed Times,
 especially on Holy-days, or when any Misfortune or Loss has
 befallen them, near their Seitha; being equip'd in their best
 apparel, they approach the Idol, and offer their Prayers and
 several sorts of Sacrifices, viz. the Feet of the Raindeer;
 Flesh, Fat, Skin, Horns and Hoofs. There being, to
 this Day, great Quantities to be seen of them in those Places,
 where they worshipp'd the Seitha. Here you see the Wor-
 ship of the Seitha and the Storjunkare to be the same.
 There are in some Places found great Numbers of those
 Horns placed one above the other, which surround these
 one Idols like a Fence, and are therefore call'd by the
 Laplanders Tiorfwigard, i. e. a Court fenced with Horns.
 They call it, says Samuel Rheen, Tiorfwigard, i. e. a Place
 enclosed with Horns, it being like a Fence to the Idol Stor-
 junkare. If we believe the said Author, there are some-
 times above a Thousand of these Horns in one Place;
 he adds, That those who bring along with them and set
 up those Horns, used to hang before them a Garland
 twisted of Birch-Tree Branches, stuck about with bits of
 flesh cut from every Member of the Sacrifice. They take,
 says he, a bit of Flesh, out of every Member of the Sacri-
 fice, all which they fasten to a Birch-Tree twisted in a circu-
 lar Figure, which they hang up before the Horns. From
 hence it is, I believe, that some have been misled into
 this Error, as if the Laplanders did Worship the Horns
 of the Raindeer; concerning which, these are Torneus's
 Words: Some who either don't know or understand bet-
 ter, have given out, that the Laplanders Worship among
 other Things the Horns of Raindeer. They are, as I suppose,
 fallen into this Error, because there are great Heaps of Rain-
 deer Horns found in several Places there: But with how
 little Reason this Assertion is made, I leave to those who
 are sensible, that these Heaps are the Remains of those Sacri-
 fices:

fices they used to offer to their Scitha; it being an ancient Custom among the Laplanders, to Sacrifice the Raindeer with their Horns and Hoofs. All the remaining Flesh they convert to their private use. This is the ordinary way of Worshipping Storjunkare; besides which they have Two more less used; One is, when they carry the Sacrifice alive to the Mountain, where the Idol is placed the Second, when they intend to Sacrifice on the Mountain Dedicated to Storjunkare, but cannot approach it, reason of its inaccessibleness. The First they perform killing the Sacrifice near the Idol, and so proceeding in the same manner as we told before; they boil the Flesh of the Sacrifice upon the Spot, especially that about the Head and Neck, and unto the Feast they invite their Friends, leaving the Skin behind them; this they call the Storjunkare's Feast. This is not usually practised in the Mountains Consecrated to Storjunkare, but only in such as he himself has chosen and intimated for that Purpose. Samuel Rbeen says to this Purpose; Upon some of these sacred Hills they kill the Raindeer to be offered as a Sacrifice, and consume the Flesh, after it is boiled, with their Friends invited for that Purpose; especially the Flesh of the Head and Neck: This they call Storjunkare's Feast, the Skin remains behind for some Years after. The Second is, when by reason of the Steepness of the Holy Mountain, they can't carry up the Sacrifice to the Idol; in that Case, they throw a Stone, dip'd in the Blood of the sacrificed Beast, up to the Mountain, and so end their Devotion. They take a Stone, says the same Author, which they dip in the Blood of the Raindeer, Sacrificed to Storjunkare, and so throw it up towards the top of that Mountain, where they believe he has his Dwelling Place. As we told you before, that besides their Worshipping Thor with Sacrifices, they used, especially once a Year, to erect new Images to his Honour; so they practise the same with Storjunkare, by laying fresh Boughs of Birch and Pine round his Stone Image. This is commonly done twice a Year; in the Summer with Boughs of Birch, in the Winter with Pine. The Laplanders, says the just now mentioned Author, are obliged to Honour their Storjunkare twice a Year, in the Winter, by laying Boughs of Pine, in the Summer of Birch or Grass, round about them. What we have mentioned before out of Torneus, concerning the

the *Seithe*, is very agreeable to this Relation. As often as they intend to perform this Ceremony, they at the same time make an Enquiry, whether their God be propitious or not. For if the Grass, or what else they are to strow about him, is light, they look upon it as a good Omen; if it be heavier than ordinary, they fear he is angry with them, and therefore endeavour to reconcile him, by devoting some Sacrifices to him. The same Author says to this Purpose; *If they find the Stones heavier than they ought to be, they look upon it as a Sign that Storjunkare is offended with them; but, if they prove lighter than ordinary, they esteem him to be Propitious; to avoid his Anger they are obliged to make promises of Sacrifices.* Thus the Words of Peucer are to be interpreted, when he says; *When they are going abroad a Hunting or Fishing, or are to go upon any other Enterprize, they endeavour, after some Enchantments, to move their Gods, whose Advice they ask from the Place they stand in; if they move easily, they look upon it as a good Omen, if they do otherwise, they promise themselves no Success; if they are immoveable, they know that they are Offended.* This is not practised upon all Occasions, nor at all Times, but only when they are to strow the Grass and Boughs. For, otherwise, as I told you before, they try the Inclination of their Gods by the Drum. It remains now, we say something of the third sort of Sacrifice, which is made to the Sun.

This is chosen out of the Females; neither are the Raindeer to be full grown, but very Young, according to Samuel Rheen, whose Authority we always rely upon on this Point. *They offer, says he, to the Sun young Raindeer, especially Females.* The Ceremonies observed are near the same, as has been related before, except that they draw a white Thred thro' the right Ear of the Raindeer, this being the Sign, shewing, that it belongs to the Sun; whereas the Sacrifices belonging to *Storjunkare*, are distinguish'd by a red String. *They draw, says the same Author, a white Thred thro' the right Ear of the Raindeer, as a sign that it is to be Sacrificed to the Sun.* They make a Garland, not of Boughs of Birch, but of Willow, on which they fasten the Pieces of Flesh, which they fix upon a Scaffold, behind their Huts, not unlike that belonging to *Thor*. *After they have kill'd,* says he,

he, the Raindeer, they take a bit of Flesh cut out of every Member, which they fasten to a Garland of Willow, of the bigness of a Hoop, belonging to a Hogs-head. This they fix upon a high Scaffold, on the back-side of their Huts, where they used to Sacrifice to Thor. This Scaffold is not the same, but like to that of Thor, as I said before; the chief difference is, that in this there is neither any Image nor Horns; the Beasts being not come to their Growth and consequently destitute of Horns. The only thing in this Scaffold bearing any resemblance to the Sun, being a Circle made out of the Bones of the sacrificed Beasts. These are the Ceremonies observed in Sacrificing to the Sun.

Besides those three Gods, which are accounted of the first Rank, they have others of a lower Degree, as we have shewn before; especially the *Manes* of the Dead and the *Fublian* Company. They don't give any particular Names to those Ghosts, but in general call them *Sitte*. Neither do they erect them any Images, as they do to Thor and *Storjunkare*, only they offer them some certain Sacrifices: The first Thing they have to do is, to enquire the Will of the Dead, by the Drum, whether he will accept of that Sacrifice. Whilst they are beating the Drum, after their usual way, some Sing thus; *What sort of Sacrifice would you have Manes?* And the Ring shewing the desired Sacrifice, they draw a black Thread thro' the Beast's right Ear, which is to be Sacrificed. They draw, says the so often mentioned Author, a black String thro' the right Ear of the Raindeer, to be sacrificed to the Dead. The anonymous M. S. which likewise mentions the Words of the Song, says, that they tie the String about the Horns, being made of Wooll; *The Raindeer*, says he, or other Beasts to be Sacrificed to the Dead, must have a black Woollen String tyed to their Horns: This done they kill their Sacrifice, the Flesh whereof they spend for their own use, except a small Piece of the Heart and another of the Lungs; each of which they divide into three Parts, and put them upon as many Sticks, which after they have been well dip'd in the Blood of the Sacrifice, they bury under Ground. The before-mentioned anonymous M. S. has these Words: *They take a Piece of the Heart and of the Lungs, which they cut in three Pieces, and after they have fastened them upon*

three Sticks and dip'd them in Blood, they bury them under Ground, in the same manner, viz. in a Chest or Box made after the Fashion of a Lapland Dray. The Words, after the same manner, have a relation to a preceding Passage, when he speaks of the Bones of those Sacrifices, which they used to take out and bury, as Samuel Rheen informs us; Then they take all the Bones, says he, which they put in a Chest made for that Purpose, and thus bury them. Of this we shall have occasion to say more hereafter, when we come to treat of the Funeral Rites of the Laplanders, where the same is made use of. We will add no more at present upon this Head, but that these are the Ceremonies observed to this Day in Sacrificing to the Dead among those Laplanders, who have not shaken off the Superstitions of their Ancestors. We will now come to the Jublian Company, whom, as I have shewn before, they call Jublafolket. These, as well as the Ghosts, have no Statues or Images allotted for their Worship, the Place where they are worshipped being a Tree, at about a Bow Shot from the back-side of their Huts. They likewise worship them by Sacrifices, a Description of which has been left us by Samuel Rheen, in the following Words; The Day before the Feast of the Jublian Company, being Christmas-Eve, and on Christmas-Day it self, they offer superstitious Sacrifices, in Honour of the Jublian Company, whom they suppose wandring at that time thro' the neighbouring Forests and Mountains. The manner thus: On Christmas-Eve they Fast, or rather abstain from all sorts of Flesh; but of every thing else they eat, they carefully preserve a small quantity. The same they perform on Christmas-Day, when they live very Plentiful. All the Bits they preserve for these two Days, they put in a small Chest made of the Bark of Birch, in the shape of a Boat, with its Sails and Oars; they pour also some of the Fat of the Broth upon it, and thus hang it on a Tree, about a Bow Shot distant from the back-side of their Huts, for the use of the Jublian Company, wandring at that time about the Forests, Mountains, and the Air. Thus we have also given you an account of this kind of Sacrifices, which resemble in great measure the Libations of the Ancients to their Genius's. But why they do this in a Boat, they know not, nor can give the least reason for it. In my Opinion,

this seems to intimate, that they had it first from foreign Parts, where perhaps they used to pay a certain Reverence to the Company of Angels, who brought the News of Christ's Birth; as I told you before. Of this they could not be inform'd but by Christians, who probably might come thither in ancient Times by Sea, and consequently in Vessels. So much concerning the Idolatry and superstitious Worship of the *Lapland* Gods, which is continued to this Day, if not by all, at least among a great many of the *Laplanders*, as far as we have been able to discover them by the experience and enquiry of those who have frequented and lived a considerable time in these Parts; for, as *Lundius* well observes, it must be acknowledged at the same time, that there are many Things wanting, in relation to those Sacrifices, which, if they were to be described in all their Circumstances, would require the Pen of a Man, who had had the opportunity of being present at, and an exact ocular Witness of them, as well as of their Magical Arts, both which they are very careful to hide from others, it being almost impossible to learn any thing of that kind from them, unless when they are Drunk, and that the Strength of the Liquor makes them speak what they would not at another time. Sometimes you may find something out of their Children, tho' at the same time they give them a great charge not to discover the least Thing of this kind to the *Swedes*.

C H A P. XI.

Of the Magical Ceremonies, and Arts of the Laplanders.

There is scarce a Country under the Sun, whither the Name of Lapland has reach'd by Fame or otherwise, which does not always look upon this Nation as greatly addicted to Magick. It is this that has induced me to treat in this Chapter of their Magick, this being the Second of the capital Branches of their Impieties, which are not as yet quite abolished among them. And to begin with the Ancients, *Jacob Ziegler* has already in his time, given them this Character; *That they are great Strifts in Sorcery.* And *Damian a Goes* gives us the same Description of them. *They are so well instructed in Magick, that by their Enchantments they are able to stop Ships, when under full Sail, not to mention here several other strange Effects of their Art.* Neither are the northern Writers differing from them in this Point; *These Countries, says Olaus Magnus, of Finland and Lapland, extending to the furthestmost Parts of the North, were in the time of Paganism so well instructed in Sorcery, as if they had been instructed in this damnable Art, by Zoroaster the Persian himself.* *Peter Claudij* says of the Norwegian Laplanders: *They are such prodigious Sorcerers, that I much question, whether they ever could, or now can be match'd in this Art, by any upon Earth. Tho' at the same time some of the Lapposinni are worse than the Finlanders living near the Sea-shoar.* This is the Judgment of the Historians concerning the Laplanders of the later Ages; and considering, they speak to the same purpose of the *Biarmi* their Predecessors, this verifies our former Opinion of their being descended from the same Original. *The Biarmi, says Olaus Magnus, are very expert in Witchcraft. For, either by their Looks, certain Words, or some other diabolical Arts, they know how to bewitch People so, that they take away the use of their Limbs and Reason, and many times induce them to lay violent Hands on themselves.* *Saxo* gives us an Instance of this kind, when he says: *Then*

the Biarmi instead of Arms, having recourse to Art, di-
 by their Enchantments raise a Storm, the brightness of the
 Sun being soon overcast by the Darknes of thick Clouds and
 Rains: The History of K. Heraud and Sturteson, speak-
 ing much to the same effect, leaves no room to doubt of
 the Truth of it. 'Tis true, it must be confess'd that now
 a-days the Laplanders do neither so frequently nor pub-
 lickly practise it, as in former times, which makes An-
 draas Bureus say: The Laplanders are not now so much
 addic'd to magical Superstitions as in former Ages. And
 not long after; The greatest part of the Laplanders are
 free from those magical Superstitions. Which is confirm'd
 by Peuccrus, who lived long before him: Now a-day,
 says he, they don't use so frequently their Enchantments, as
 they did before, because the King of Sweden has made most
 severe Laws against them. Nevertheless there are not a
 few among them, who apply themselves to Magick. If
 you desire to know the reason of it, besides those menti-
 oned before in general, I can give you no better, than
 that they think it absolutely necessary, to defend them-
 selves against the Designs of their Country-men. This
 they frankly confess, and Peter Claudi relates it upon his
 own Credit; That the knowledge of those Arts is look'd up-
 on by them as absolutely necessary, to prevent the danger of
 being hurt by others. For which reason they have their
 certain Masters and Tutors; and Parents bequeath to
 their Children, as part of their Inheritance, such Spirit
 or Dæmons, as they have found serviceable to them. Con-
 cerning the First Tornæus says; Some are instructed in this
 Art, and perfected by Practice. And Peter Claudi, They
 send their Children to be instructed by the Laplanders, viz
 in the Magical Art. Sturteson mentions a certain Virgin
 called Gunilla, who was, by her Father Odzor Huide
 living in Helogaland, sent to Motle, then King of the
 Fin Lapmark or Norwegian Lapland, to learn the Finland
 Arts. He likewise makes mention of two Finlanders
 whose Magical Artifices he relates at large. Nothing
 more frequent, than that the Parents are the Masters,
 who instruct their own Sons in this Art: Those, says Tor-
 næus, who have attained to this Magical Art by Instructions
 receive it either from their Parents, or from some Body else
 and that by degrees, which they put in practice, as often as
 an Opportunity offers. Thus they accomplish themselves
 in

this Art, especially if their Genius leads them to it, or, they don't look upon every one as a fit Scholar, may some are accounted quite incapable of it, notwithstanding they have been sufficiently instructed, as I have been informed by very credible People. And *Joh. Torneus* confirms it by these Words: *As the Laplanders are naturally of different Inclinations, so are they not equally capable of attaining to this Art.* And in another Passage; they bequeath the Demons as part of their Inheritance, which is the reason that one Family excels the other in this magical Art. From whence it is evident, that certain whole Families have their own Demons, not only differing from the familiar Spirits of others, but also quite contrary and opposite to them. Besides this, not only whole Families, but also particular Persons have sometimes One, sometimes more Spirits belonging to them, to cure them against the Designs of other Demons, or else to hurt others. *Olaus Petri Niurenius* speaks to this effect, when he says: *They are attended by a certain Number of Spirits, some by Three, others by Two, or at least by One. The Lust is intended for their Security, the other to hurt others. The First commands all the rest.* Some of those they acquire with a great deal of Pains and Prayers, some without much trouble, being their Attendants from their Infancy. *Joh. Torneus* gives us a very large Account of it. *There are some, says he, who naturally are Magicians; an abominable Thing indeed. For, those who the Devil knows will prove very serviceable to him in this Art, he seizes on in their very Infancy with a certain Distemper, when they are haunted with Apparitions and Visions, by which they are in proportion of their Age, instructed in the Rudiments of this Art. Those who are a second Time taken with this Distemper, have more Apparitions coming before them, than in the First, by which they receive much more insight into it, than before. But if they are seised a third Time with this Disease, which then proves very dangerous, and often not without the hazard of their Lives; then it is they see all the Apparitions the Devil is able to contrive, to accomplish them in the Magical Art. Those are arrived to such a Degree of Perfection, that without the help of the Drum, they can foretel things to come, a great while before; and are so strongly possessed by the Devil, that they foretel Things, even against their Will. Thus not long ago, a certain*

certain Laplander, who is still alive, did voluntarily deliver his Drum to me, which I had often desired of him; notwithstanding all this, he told me in a very melancholy Posture, that tho' he had put away his Drum, he intended to have any other hereafter, yet he should forego every Thing without it, as he had done before. As an Instance of it, he told me truly all the particular Accidents that had happened to me in my Journey into Lapland; mentioning at the same time heavy Complaints, that he did not know, what use to make of his Eyes, those Things being presented to his Sight much against his Will. Lundius observes that some of the Laplanders are seized upon by a Demon, when they are arrived to a middle Age, in the following manner: Whilst they are busy in the Woods, the Spirit appears to them, where they Discourse concerning the Conditions, upon which the Demon offers them his assistance, which done, he teaches them a certain Song, which they are obliged to keep in constant remembrance. They must return the next Day to the same Place, where the same Spirit appears to them again, and repeats the former Song, in case he takes a Fancy to the Person, if not he does not appear at all. These Spirits make their appearances under different Shapes, some like Fishes, some like Birds, others like a Serpent or Dragon, others in the Shape of a Pigme, about a Yard high being attended by Three, Four or Five other Pigme of the same bigness, sometimes by more, but never exceeding Nine. No sooner are they seized by the Genii, but they appear in a most surprizing Posture, like mad Men, bereaved of the use of Reason. This continues for six Months, during which time they don't suffer any of their Kindred to come near them, not so much as their own Wives and Children: They spend most of their time in the Woods and other solitary Places, being very Melancholy and Thoughtful, scarce taking any Food, which makes them extremely Weak. If you ask the Children, where and how their Parents sustain themselves, they will tell you, that they receive their Subsistence from their Genii. The same Author gives us a remarkable Instance of this kind in a young Laplander called Olaus, being then a Scholar in the School of Lulea, of about eighteen Years of Age. This young Fellow fell mad on a sudden, making most dreadful Postures

Outcries, that he was in Hell, and his Spirit tormented beyond what could be express'd. If he took a Book in Hand, so soon as he met with the Name of SUS he threw the Book upon the Ground, in great Fury, which after some time being pass'd over, they used to ask him, whether he had seen any Vision, during this Trance? He answered, that abundance of Things had appear'd to him, and that a mad Dog being tyed to his Door, followed him wherever he stirr'd. In his lucid Intervals he would tell them, that the first beginning of it happen'd to him one Day, as he was going out of the Doors, to make Water, when a great Flame passing before his Eyes and touching his Ears, a certain Person appear'd to him all Naked. The next Day he was seized with a most terrible Head-Ach, so that he made most lamentable Outcries, and broke every Thing that came under his Hands: This unfortunate Person's Face was as Black as a Coal, and he used to say, that the Devil most commonly appear'd to him in the Habit of a Minister, in a long Cloak; during his Fits he would say that he was surrounded by Nine or Ten Fellows of a low Stature, who did use him very barbarously, tho' at the same time the standers by did not perceive the least thing like it. He would often climb to the Top of the highest Fires, with as much swiftness as a Squirrel, and leap down again to the Ground, without receiving the least Hurt. He always loved Solitude, flying the Conversation of other Men. He would run as swift as a Horse, being impossible for any Body to overtake him. He used to talk amongst the Woods to himself, no otherwise, than if several Persons had been in his Company.

I am apt to believe, that those Spirits, were not altogether unknown to the Ancients, and that they are the same, which were called by *Tertullian Paredri*, and are mentioned by *Monfieur Valois*, in his Ecclesiastical History of *Eusebius*.

Whenever a *Laplanner* has occasion for his Familiar Spirit, he calls to him, and makes him come by only singing the Song, he taught him at their first Interview; by which means he has him at his Service as often as he pleases: And because they know them Obsequious and Serviceable, they call them *Sveie*, which signifies as much in their Tongue, as the Companions of their Labour, or their

their *Help-mates*. *Lundius* has made another Observation, very well worth taking notice of, *viz.* That the Spirits or Demons never appear to the Women, or enter into their Service; of which I don't pretend to allege the true Cause, unless one might say, that perhaps they do it out of Pride, or a natural Aversion they have to the Female Sex, subject to so many Infirmities. The Women who apply themselves to Witchcraft among the *Laplanders*, and are by them called *Kuepekafs*, i. e. *Sceresses*, perform it by pronouncing certain Words, magical Characters, and other Ceremonies, which they make use of to the detriment of those they have a Grudge against. But it is time to proceed to their Magical Arts, which may be comprehended under two general Heads: Under the First those who make use of no Instrument at all: The Second may be subdivided into two Parts, according to the difference of the Instruments they make use of. One comprehends all, where the Drum is made use of; the other all such Things, to which they use Knots, Dances, Spells, Conjurations, and such like. We speak first of the Drum, this being an Instrument peculiar in this kind to the *Laplanders*, who call it *Kannus*, as *Job. Torna* Minister of *Torna* informs us in his Treatise of *Lapland* They used, says he, to perform their superstitious Art by the means of a certain Wooden Instrument (called by the *Kannus*) made after the Fashion of a Drum. And in the Description of Sweden, The *Laplanders* call it *Quobdas Kannus*, we call it the *Lapland or Magical Drum*. The Drum is made of Wood. They make, says *Olaus Petrus* their Drum out of a hollow Trunk of a large Tree. Which must be of a Pine, Firr or Birch-Tree, growing in certain particular Places, and turning according to the Course of the Sun; as has been found by Experience, and confirmed by the Testimony of *Samuel Rheen*: The *Lapland Drums*, says he, are made of Pine, Firr or Birch, but the Tree, out of which they are cut, must grow in a particular Place, and turn directly according to the Course of the Sun, not contrary. Which shews, that *Peuceria* was in the wrong when he says; They make use of a Drum made of Metal. Where it is to be observed, that a Tree is said to turn according to the Course of the Sun, when the Grain of the Wood, turning from the Bottom to the Top, winds from the Right to the left Hand.

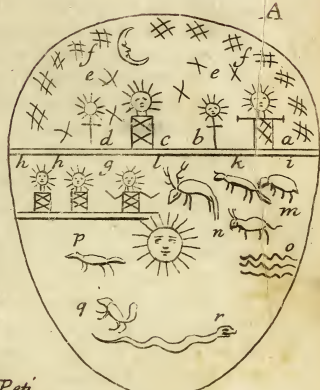
being a Token to them, that the Tree is acceptable to the Sun, which, pursuant to the Mysteries of their Religion, they Worship under the Name of *Thor*. They make it out of one Piece of Wood, which must be of the Root, cleft asunder, and hollowed out on one side, over which they stretch the Skin; the other side being convex, is the lower part, where is the Handle to hold by. This is made by two Hollownesses on the out side of the Body of it, the Wood remaining betwixt them, being instead of a Handle. That part, on which the Skin is stretched, resembles a Circle, approaching however more to an Oval than circular Figure, its diameter seldom exceeding half a Yard; but is often less. They are covered with one Skin only. *One side of this Drum*, says *Olaus Petri*, *they cover with a Skin*. Which makes *Tornæus* compare them to our Kettle-Drums, for, says he, *they are Instruments made after the Fashion of our Bokor* (the Swedes call a Kettle-Drum) *only they are of a more long Figure*. Tho' in another Place he says very well, that they differ also from them in this, that they are not together so round, nor so deep, and, that the Skin is not stretched to them with Iron Screws, but with Wooden Pegs. I have also seen some, the Skin of which was not fastened by Pegs, but sewed with the Sinews of Raindeer. *Olaus Magnus* did call it an Anvil, but not very properly: These are his Words; *He beat the Frog or Serpent*, made of Metal, with a Hammer, repeating his Blows on the Anvil: By which that he understands nothing else but the Drum, will be shewn hereafter. The Engraver, who made the Cut before that Chapter, was questionless those Words mist into an Error, which made him take a Smith's Anvil, with a Serpent and Frog upon it, for the Smith's Hammer laying by, quite contrary to the intention of the Author, and the nature of the Thing he was to delineate; the *Laplander* making no use of a Smith's Anvil, but of a Drum, which because they beat with a Head of a Hammer, this made *Olaus* call it an Anvil. Upon the Skin, which covers this Drum, they Paint divers Figures in Red, made of the Bark of an Alder-tree eaten and boil'd for a considerable Time. *The Skin*, says *Johannes Tornæus*, *is all over painted with divers Figures in Red, made with the Bark of the Alder-tree*. *Samuel Rheen* agrees with him, when he says; *They stretch*

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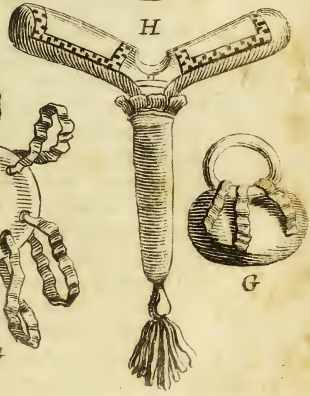
27.

a Skin over the Drum, painted with various Figures, of Bark of the Alder-tree. He also gives us also a large Catalogue of these Figures, as follows: About the middle of the Drum, they draw several Lines quite cross, upon which they paint those of their Gods, that are most revered among them, *viz.* *Thor* the supream Ruler all the rest, with his Attendance; then *Storjunkare* & his: these are placed on the Top of the first Line. Then they make another Line parallel to the former, reaching only half cross the Drum; here they place Picture of *Christ* and his Apostles. All the Figures above these Lines, representing Birds, Stars or the Moon. Below them, in the Center of the Drum, stands the Sun as the middlemost of the Planets, upon which they place the Bundle of Brazen Rings as often as they intend to beat the Drum. Under the Sun they place the terrestrial Things, and various Sorts of living Creatures; such as Bears, Wolves, Raindeer, Otters, Foxes and Serpents as likewise Marshes, Lakes, Rivers and such like. This is the *Lapland* Drum, according to the Description given by *Samuel Rbeen*, of which he has left us the following Delineation.

F. P. 96.



Pied Ro. Peti.



In the Drum *A.* *a* marks *Thor*, *b* his Servants, *c* *Sjunkare*, *d* his Servants, *e* Birds, *f* Stars, *g* Christ, *h* Apostles, *i* a Bear, *k* a Wolf, *l* a Raindeer, *m* an *C* the Sun, *o* a Lake, *p* a Fox, *q* a Squirrel, *r* a *S*pent.

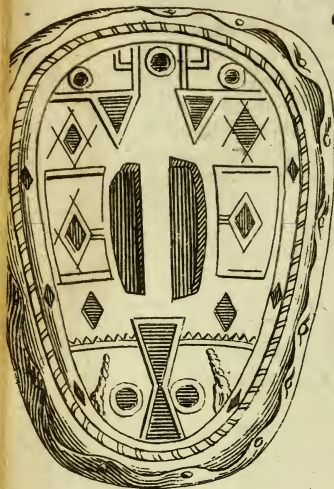
In the Drum *B.* *a* signifies God the Father, *b* *J* Christ, *c* the Holy Ghost, *d* *S. John*, *e* Death, *f* a *G* a Squirrel, *h* Heaven, *i* the Sun, *l* a Wolf, *m* the *F* Scik, *n* an Ouh Cock, or wild Cock, *o* Friendship wth the wild Raindeer, *p* *Anundus Erici* (unto whom the Drum did belong) killing a Wolf, *q* Gifts, *r* an *Ott* Friendship with other *Laplanders*, *t* a Swan, *v* a *S* to try the Condition of others, and whether a Distemp^r be Curable, *x* a Bear, *y* a Hog, *B* a Fish, *V* one carrying a Soul to Hell.

For the rest I have observed, that all their Drums are not Painted with the same Figures; I my self have seen less than Three, which are very different, One of which I have represented here with the First, by the Letter *A.* And *Johannes Torneus* has given us a different Description of them, in the following Words; *They divide their Figures in relation to different Countries, but especially in three Parts; The First Division is intended for Norland and some other Swedish Provinces, placed on the South Side of the Drum, and distinguished from the others by a Line which also contains the next Neighbouring City of Note, where they used to Traffick most. As for Instance, in those Drums which are made at Torna or Kiemi, you will see the City of Torna Painted, with its Church, Minister, the Governour of Lapland, and several other Persons, with whom they are used to converse. So likewise the High-way leading from Torna, which serves them to discover when the Minister, the Governour, or certain other Persons will come that way, as also what is transacted there. On the Northern Side of the Drum, they paint Norway with what chiefly belongs to it. But betwixt both these Countries they place Lapland, which takes up the greater part of the Drum, with most of such Creatures as are found in that Country. Here you see whole Herds of wild Raindeer painted, Bears, Foxes, Wolves and all Sorts of wild Beasts, placed there with an intent to discover where they are to be found; whether a tame Raindeer, if lost, is to be*

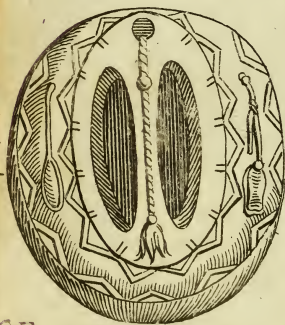
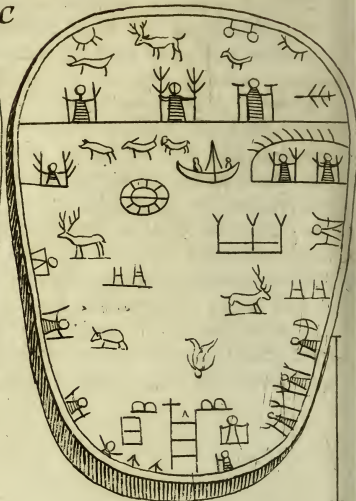
found again, and where; whether their Reindeers young ones will be long lived; whether they shall be successful in their Net Fishing; a Sick Body, whether he will recover or not; whether a Woman with Child is likely to have an ease Labour; whether a certain Person shall dye or not, and by what means; and many other Things they want to know will not pretend to give you the true Reason of this difference, but as I am informed, some Drums are intended for more malicious Designs than others, and are better adapted to the accomplishing of their Magical Art; which makes me believe that according to the different attention of what Business they are to be applied to, they either add or take away certain Figures, and sometimes also make considerable Alterations. For the better understanding of the diversity of these Drums, I here give you the Draught of two other Drums, both which I had from the Illustrious Lord Chancellor of Sweden.

K

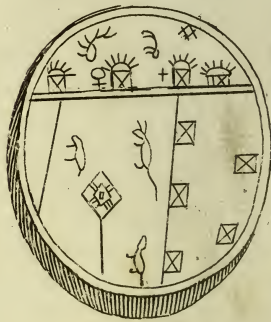
Both



C



D



6 F

Both the Figures of these Drums represent and shew
the Signs and their Explication, as they were sent to
me; in the same manner as I have represented in the
Drum marked with B.

And here I must acknowledge, that this is not the
only Obligation I have to this illustrious Lord of this
Land, he having likewise sent me a Third scarce to be
catch'd for its bigness, mark'd with E. the Draught of
which I give you likewise, together with another mark'd
with F; for which I am obliged to the Illustrious Lord
Henry Flemming, Colonel of a Swedish Regiment.

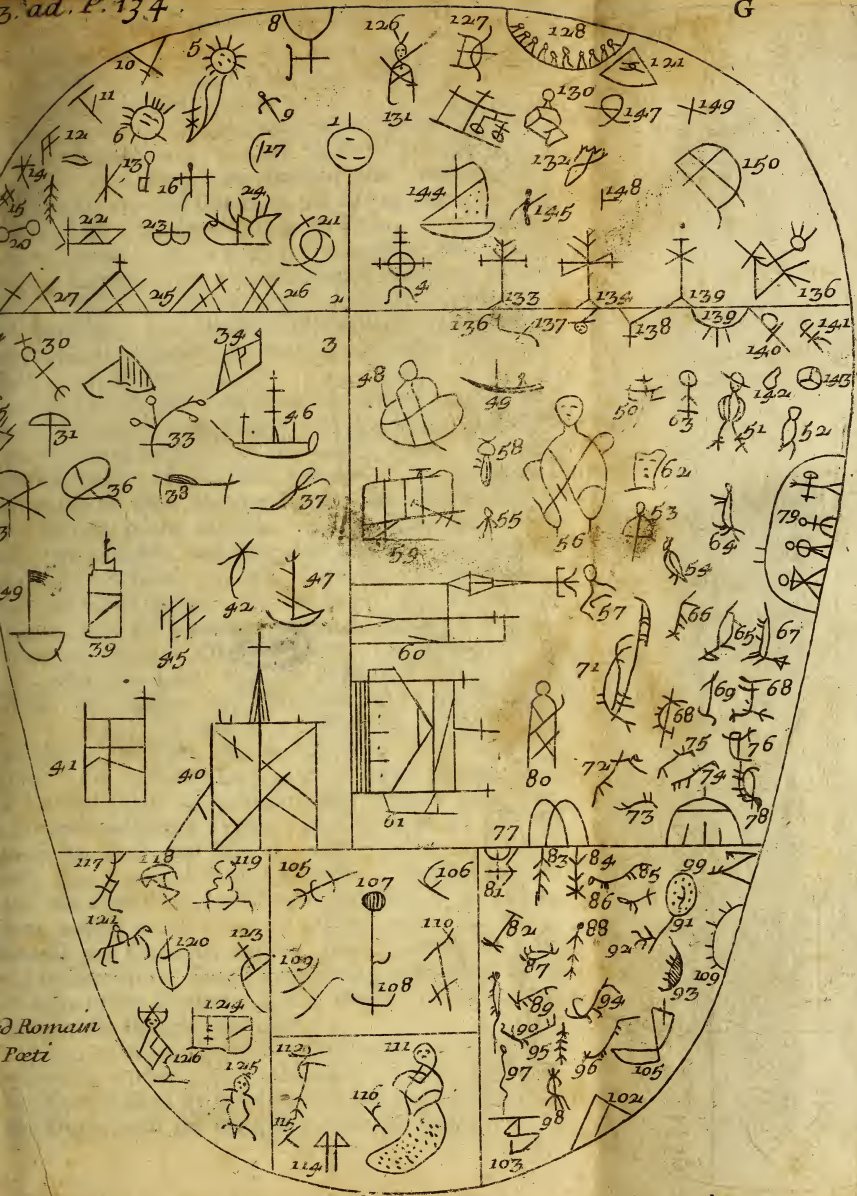


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Upon this occasion I cannot forbear to represent you the Figure, as well as the Explication of a certain Drum of this kind, exceeding all the rest both in bigness and the number of its Characters. It belongs to certain Citizen of *Stockholm*, called *Laurence Aliebnac*. Mr. *Laurence Norman* has sent me the Draught of it, and the Explication of the Figures, taken from the Mouth of a certain *Laplander*, a Native of *Torna*, by *Christoph. Utterius*, June 16. 1673.

1. *Paul of Torna*, 2. the River of *Torna*, 3. the River of *Torna*, 4. the Weather-Cock pointing to the North by the help of a Line mark'd with two Crosses, 5. God, 6. the Sun, 7. the Moon, 8. the Thunder, 9. the Angel of God, 10. the Angel *Gabriel*, 11. *S. John*, 12. *S. Peter*, 13. *S. Matthew*, 14. *S. Martin*, 15. *S. Luke*, 16. God's Sergeant, 17. the Rain, 18. the Light of the Sun, 19. the Wind, 20. Good Fortune, 21. Bad Fortune, 22. the Earth, 23. the Water, 24. the Fire, 25. dedicated to Sacrifices, 26. dedicated to Sacrifices, 27. the Mountain *Stadeberg*, dedicated to Sacrifices, 28. the Mountain *Tirro*, dedicated to Sacrifices, 29. *Sweden*, 30. *Russia*, 31. *Holland*, 32. *England*, 33. *Spain*, 34. *France*, 35. *Cologne*, 36. *Turkey*, 37. *Lapland*, 38. *Finland*, 39. the Cities of *Finland*, 40. the Cities of *Sweden*, 41. the Cities of *Germany*, 42. the Village of the Labourers, 43. War, 44. Peace, 45. some Persons going to Church, 46. a great Ship, 47. a Chaloup, 48. a *Lapland* Idol, 49. the Devil's Boat, 50. the Holy Tree of the *Laplanders*, 51. a Citizen, 52. his Wife, 53. a Country-man, 54. his Wife, 55. a *Laplander* or his Wife, 56. the Governour of *Lapland*, 57. the Governour's Gentleman, 58. a Bayliff, 59. a *Lapland* Church, 60. the Church of the City of *Torna*, 61. the Country Church of the *Lapmark* of *Torna*, 62. the Holy Stone of the *Laplanders*, 63. the Trunk of the Holy Tree of the *Laplanders*, 64. a Bear, 65. a Cow, 66. an Ox, 67. a Wolf, 68. a Raindeer, 69. a Sheep, 70. a Hog, 71. a Horse with a long Tail, 72. a Swan, 73. a Swan, 74. a great wild Cock, 76. a *Laplander* Travelling in his Sledge, 77. the Mountains of *Lapland*, dedicated to Sacrifices, 78. a *Lapland* Hur, 79. the most dangerous and malicious Sorcerers, 80. a Priest, 81. a Man, 82. a Squirrel, 83. a Fir-tree, 84. a Pine-tree, 85. a Hare, 86. a Fox, 87. the young One of a Raindeer, 88. a Birch-tree,



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tree, 89. a Cat, 90. a 91. a Bog or Lake, and
 several Fishes, and a Boat in it, 92. a Castor, 93. a cer-
 tain Beast called *Ferfor Goulu*, 94. a 95. a Dog,
 96. an *Orneskve* or *Ornskve*, a corrupted Word, signifying
 perhaps as much as the cast off Skin of a Serpent, 97. a
 Serpent, 98. a Frog, 99. the God *Nao*, 100. the De-
 vil's Ditch, 101. the Genius of the Mountains, 102. the
 Hill of Hell, 103. Death, 104. an Otter, 105. Lucifer,
 106. *Asmodeus*, 107. a Tyre, i. e. a magical Ball, 108.
 magical Arrows, 109. it has happened according to the
 Devil's Will, 110. it has happened contrary to the De-
 vil's Intention, 111. the same Devil, 112. his Sergeant,
 who attends constantly his Person, 113. the Kettle of
 Hell, 114. Spectres, 115. 116.
 of Hell, 117. the first President of the Assembly of Magi-
 cians, 118. the second President of the same Assembly.
 119. the third President of the same College, 120. the
 fourth President of the same Assembly, 121. the Sorce-
 rers going to their Meeting-Place, with those Children
 they instruct in the Magick, 122. the Place where the
 Sorcerers assemble, and their chief Master, 123. the Di-
 strict of *Drontheim*, 124. the Gallows, 125. the Prison,
 126. the Chief Judge, 127. the Law, 128. the twelve
 Judges, 129. the Chamber, where the Judges sit to give
 Judgment, 130. the Presiding Judge, 131. What is Law,
 132. what is no Law, 133. the Feast of the Nativity of
 Christ, 134. *Easter*, 135. *Whitsonide*, 136. the Feast of
 137. *S. Mary's* or Midsummer Day, 138.
 the Day of the Sun, 139. *S. Eric's* Day, 140. *S. John's*
 Day, 141. *S. Peter's* Day, 142. *S. James's* Day, 143.
S. Michael's Day, 144. to Sacrifice without exception,
 145. one that Speaks Truth, 146. those who are pernicious
 to the Earth and Waters, 147. Health, 148. Sick-
 ness, 149. a mortal Wound given by a magical Javelin,
 150. not allowed to Sacrifice to any God of the Moun-
 tains, neither to the Trunk of a Tree, nor to any Stone,
 because this Character implies, that it will be in vain,
 and unsuccessful. Thus I have given you an Explication
 at large of the Contents of this Drum, of which you
 may see the Draught over Leaf.

Now, to make this Drum useful, there are two Things
 required; an *Index* and a Hammer. The First shews
 the Thing desired by pointing at some certain Figure on
 the Drum, with the other they beat the Drum. I call

that an *Index*, what *Samuel Rbeen* calls a *Bunch of Rings made of Metal*. For when they make use of the *Drum*, they take a pretty large Ring, on which they hang several small ones, all which make up a *Bunch*. Tho' they also sometimes vary in this Point. One of those I have by me, is made of a thick Piece of Copper, about the bigness of a *Crown Piece*, with a square Hole in the middle; and instead of the small Rings, it is hung round about with little Copper Chains. The other is made of *Brass*, on which hangs a round Copper Plate, fastned to little Chains. I have also seen some made of *Bones*, resembling in shape the *Greek Letter Δ*, with Rings hanging about them; and of other different Shapes. Mine, I have given you a Draught of, with the two Drums *A. B.* mark'd with *G.* However since they most commonly make use of a Ring (those Drums sent me by my Lord Chancellor, having no others than such) this is the reason, why the so often-mentioned anonymous *M. S.* has call'd them barely Rings. *The Ring*, says he, *laid upon the Drum, did not stand still in any certain Place.* *Olaus Magnus* calls them *Brazen Serpents or Toads*: For so they call those Rings, nor that they are really such, or have any resemblance to Serpents or Toads, but because by those Rings they represent those Creatures, which they look upon to be very acceptable to the Devil, and whose Pictures they frequently make use of in their Magick. *Peucerus* calls them *Frogs*, *They have likewise*, says he, *a brazen Frog, fastned to an Iron Bar*: Perhaps because there is no great difference betwixt a Toad and a Frog. Which makes *Olaus Petri* say: *In the Center they draw the Picture of their God, upon which they lay a Frog or some other Piece made of Brass.* *Tornæus* tells us that the *Laplanders* call it *Arpa*. *The Index*, says he, *which they call Arpa, is composed out of several Chain Rings, made of Copper, Iron, Brass or Silver*: Which shews us, that they are not only made of Brass, but also of several other Metals. The Hammer they call that same Instrument, wherewith they beat the Drum, as we may see from what has been alledged out of *Olaus Magnus* and *Johannes Tornæus*; the Last of which says; *They raise their Familiar Spirits by beating the Skin with a Hammer.* But this Hammer must be imagined to have the least resemblance to a Smith's Hammer, as the Engraver of *Olaus Magnus's* had falsely persuaded himself, but it is a certain Instrument so call'd
by

y the *Laplanders*, and dedicated to this peculiar use, made of a Raindeer's Horn, branching out like a Fork; this being the Head of the Hammer, the rest the Handle. The true Shape of it I have given you in the same Cut, which contains the two Drums under *A.* and *B.* the Hammer being mark'd with *H.* With this Hammer they beat the Drum, not so much to make a Noise, but thereby to put the Ring, laid upon the Skin, into motion, so as to pass over the Pictures, till they are satisfied in what they look for. And thus I have given you a description of the *Lapland Drum*, with all its Appertinencies, *viz.* the Ring and the Hammer, such as they use among the *Laplanders*, subject to the Crown of Sweden. The *Finlanders*, bordering upon *Norway*, and subject to *Denmark*, do likewise use those Drums, but something different of those I have described to you just now; as is manifest from the Description given of them by the learned *Olaus Wormius*. It is however my Opinion, That the difference betwixt theirs and ours is not real, but rather accidental; arising from thence, that the Drum described by *Wormius*, was perhaps intended for some particular use. But let us see, for *Wormius* describes the Drum he makes mention of in the Description of his Study; *The Lapland Drum*, says he, *which they use in their Magick, and by beating which, to a certain Tune, they pretend to discover many Things, is made of an oval Piece of Wood hollowed; its Length is about a Foot, its Breadth ten Inches, having six Ho'es cut in it with a Handle in the middle; whereby they hold it with the left Hand, whilst they beat with the Right. Over this they stretch a Skin, fastned to it with Nerves, painted with divers rude Shap'd Figures, drawn with Blood or some other Red Colour. Upon this lies a Piece of Brass in the Shape of a Rhomboides, somewhat convex, its Diameter being of two Inches, in the Middle of which, and on each Corner, hangs a small Brass Chain. The Instrument made of Bone, wherewith they beat the Drum, is about six Inches long, of the thickness of a little Finger, resembling the Latin T.* The *Laplanders* use this Drum upon divers Occasions, and pretend to do great Matters by the help of it; which makes them have it in great Esteem, and keep it with much Reverence; they secure and wrap it up together with the Index and Hammer in a Lambskin. *The Laplanders, says Samuel Rbeem, set a great value upon their Drum, for they always*

keep

keep it wrap'd up, together with the Rings and Hammer, in a Lamb-Skin. Thus it is in my Edition, tho' I have found it in another written *Loomskin*, which does not signify a Lamb-Skin, but the Skin of a certain Bird, of the Water Fowl kind, and is in this Country called *Loom*. *Wormius* has given us a Description of it in his Study, and I shall perhaps have an Opportunity of describing it more at large, when I shall publish a Catalogue of the Rarities I preserve in my Study. Nay, they look upon this Drum as a Sacred Thing, which for this Reason, must not be touch'd by marriagable Women. No Woman, says the same Author, that is come to Age of Maturity, is permitted to touch the Drum. If the Drum is to be removed from one Place to another, it is either carried last of all, and by the Hands of a Man, or else must be brought by a quite different Road, or some untrod Way. The Drum, says the same Author, never goes First, but Last of all, being carried by a Man, and not a Woman; sometimes thro' such Roads as were never made use of before. He gives us likewise the Reason of it, viz. Because they are afraid, that if any Body, but especially a Woman should pass the same way after it, would be in great danger of losing either her Health, or perhaps her Life; and this Hazard they run for the first three Days after; of which they do give you several Instances. They will tell you, says he, that if any Woman Kind, that is come to Age of Maturity, should travel the same Road, thro' which the Drum has been carried, within three Days before, the same would either dye immediately, or at least fall into some great Misfortune, and this they prove by many Instances. It seems as if the Devil would not have his Worship despised, but keeps a strict Hand over those who neglect his Rites, by punishing them severely, as far as God is pleased to permit; so that there is no great reason to doubt of the Truth of those Examples. Now, because it happens sometimes, Women must of necessity travel the same way, the Devil is somewhat more favourable to them, provided they pay him, as an Acknowledgment, a Ring of Brass, to the same Drum, that was carried that way before them. If it so happen, says the before-mentioned Author, that a Woman is forced to travel the same way, thro' which the Drum has been carried before, she is obliged to present a Brass Ring for the use of the said Drum. But since we have told you before, that

accord-

According to their Opinion, they can effect strange Things, by the help of this Drum, we must take a view, what these Things are, and how they are performed. *Olaus Petri* mentions Three; relating either to their Hunting, to their Sacrifices, and the enquiring into far distant Matters. *They have*, says he, *a threefold use for this Drum, in relation to their Hunting, Sacrifices, and the knowledge of Things at a distance.* *Samuel Rheen* mentions Four. *The First*, To enquire what passes in other Places, tho' never so remote. *The Second*, To know the good and bad Success of any Undertaking, and what sue any Distemper is like to have. *The Third*, To Cure Diseases. *The Fourth*, To know what sort of Sacrifice their Gods are pleased with, and what kind of Beasts each God desires for his Sacrifice. They don't all use the same way or Ceremonies, in making their Enquiries. There are however several Circumstances which are to be observed by all. *The First* is, That they take care to stretch the Skin very stiff, by holding it near the Fire. *They hold*, says *Olaus Petri*, *the Skin to the Fire, to make it Stiff.* Secondly, That they don't always beat in one Place, but round about the *Index* or Ring. Thirdly, That they first begin to beat softly, and so continue stronger and stronger, till they have done their Business. *Toraeus* says to this effect: *He lifts up the Drum a little, and then beats round about the Index, first softly till the Index begin to stir and to move about, and when he finds it removed from the Place where it first laid, to one or the other side of the Drum, the Drummer beats harder and harder, till the Index Points at a certain Sign, from whence they may draw a Conjecture as to the Point they sought for.* Another Ceremony they constantly observe, is, That he who beats the Drum, does it upon his Knees, not standing, and so do all the rest that are present. *He that is skilful in this Art*, says the same Author, *falls down upon his Knees, as well as all the rest, and so he takes the Drum.* As to the Occasions, of their beating the Drum, we having given you the last of them already; we must now proceed to the rest, the first of which is, to know, what is transacted in far distant Places; concerning which *Olaus Magnus* speaks to this effect; *If they are solicitous to know in what Condition their Friends or Foes are, tho' at 500 or 1000 Leagues distance, they go to a Lap or Finlander, whom they know well skill'd in this Art,*
and

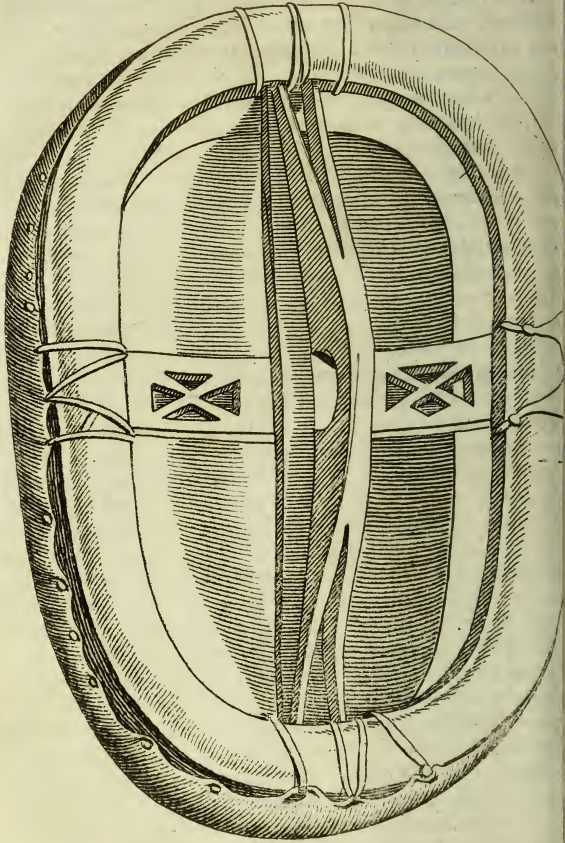
In Descrip.
Norway.

and by the means of a Present of a *Limmen Sute* of Cloths, or some Money, they oblige him to try his Skill, to know what their Friends or Foes are doing at that time, and where they are. And so he proceeds to give an Account of the whole manner of doing it, of which we shall say more anon. *Peter Claudi*, speaking of the *Finlanders* under the Jurisdiction of Norway, says: They are so Skilful in this Art, that they can satisfy any Body, that wants to know, what other People are doing, at a great distance. He likewise relates the manner of performing it, and gives us an Instance, which happened at *Bergen*, the chief Trading City of Norway, which is to be seen upon record there, viz. in the publick Register of the German Factory: There was one *John Delling*, living in that City, in the Quality of a Factor, of a certain German Merchant, who meeting one time with a Friend of his called *James Smausund*, who had a certain *Norwegian Finlander* in his Company, he ask'd him, whether he could tell him, what his Master was then doing in Germany? The *Finlander* having answered him he could, began immediately to make a great Noise, as if he were Drunk, then leaping and turning himself several times round in a Circle, he fell upon the Ground without any Sense or Motion; after he had continued thus for some time, he recovered out of his Trance, started up, and told him, what his Master was transacting in Germany: which being immediately entred into the Register of the German Merchants, was found, upon enquiry made afterwards, to agree with what the *Finlander* had told him. A memorable Instance, which deserves the more Credit as being confirmed by publick Authority. There are besides this many more Instances of this kind, related upon the Credit and Experience of those now living, among which, that which happned to *Johannes Tornæus* deserves to be taken particular Notice of; a certain *Laplander*, who is still living, having told him all what happned to him in his first Journey into Lapland; he never having seen him before: These are his Words; He told me truly and exactly every thing that had happned to me in my Journey into Lapland: And, notwithstanding I was sensible of the Truth of what the *Laplander* had told me, concerning this Journey, I told him, that what he had said was altogether false; for fear he should glory in his Diabolical Art, or rely upon it, as a means to investigate Truth. There is no

the least shew of Reason, to Question the Truth of this Relation, being founded upon the Authority of a Person not in the least addicted to Superstition, who speaks by his own Experience. The Authors however differ in the Method, used in making those Discoveries. *Olaus Magnus* describes it thus: *The Drummer goes into some private Room, accompanied only by one Person, besides his own Wife. Then by beating upon the Anvil with his Hammer he moves the Brazen Frog or Serpent about the Figures, muttering at the same time certain Words; till he falls into a Trance, lying extended on the Ground, as if Dead: His Companion in the mean while taking great Care, that no Gnat, Flie or any other living Creature touch him. By the force of his Charms, his Soul is by some evil Daemon or other carried into some distant Place, from whence he brings back (as a Token that he has executed his Commission) a Ring, Knife, or some such Thing; which, so soon as he rises from the Ground, he shews, and declares to his Companion.* *Peter Claudi* gives us the following Account of it: *He falls upon the Ground without any Life or Motion, turning quite Yellow or Black in the Face. Thus he continues for One or more Hours, according to the distance of the Place, of which enquiry is to be made. When he recovers from this Trance, he is able to tell what passes in that Place, and what those People transact there, of which Enquiry was made.* Here no mention is made either of a Drum, Song, his Companions, or any Tokens of the Performance of the Business; which difference must be attributed to this, that each Author gives an Account of what seem'd most worth taking notice of to him, without excluding the rest, mentioned by others; so that from what has been said already, the use of the Drum can scarce be call'd in question; but what *Olaus Petri* relates of the Drums, made for this particular use, viz. That they have a Handle shaped like a Cross, deserves our special Observation. *The Drum they make use of,* says he, *is the same as I described to you before, with this difference only, that the lower part of it is divided into four Parts, by a Cross, by which the Sorcerer holds it with one Hand.* Here you find a Handle made in the shape of a Cross, of which make is the Drum, which I told you was presented to me by my Lord *Henry Fleming*, Colonel of a *Finland* Regiment of Foot, the Draught of the lower Side of which you see in the next following Figure.

He

7. F. P. 142



He adds, That some hang about their Drums the Claws and Bones of several Creatures; *On the Instrument it self*, says he, *they hang the Claws and Bones of such Creatures, as they have taken.* What was mentioned before concerning the Drum-beater's Companion, and some other Ceremonies, is confirmed by *Samuel Rheen*, in the following Words: *When they are curious to know what passes in foreign Countries, the Laplander has recourse to his Drum, as follows: He takes several Rings made of Brass, which being tyed together by a Chain of the same Metal, are laid upon the Drum, where the Figure of the Sun is painted. Then, with a forked Hammer, made of Bone, he beats the Drum till the Rings are put in Motion. In the mean while he that beats the Drum sings a Song with a loud Voice, call'd by them Joake. The rest there present, as well Men as Women, sing likewise certain Songs, the First with a high, the Last with a lower Voice, which they call Duura. These Songs are compos'd of certain Words, relating especially to those Places, from whence they are to bring Intelligence. Here you find the Drum mentioned as well as the Standers-by, not only One, besides the Drummer's Wife, *Olaus* has it, but several, both Men and Women, singing as well as the rest; besides two different sorts of Songs, the First belonging to the Drum-beater, called *Joake*, the other sung by the Standers-by, *Duura*; we must now see also, what they say concerning their casting themselves on the Ground. *After the Drummer*, says the same Author, *has for some time thus beat the Drum, he falls on the Ground, as if he were asleep.* The so often-mentioned Manuscript says: *They fall down on the Ground, as if they were in a Trance, nay as if they were dead.* *Peucerus* says thus; *After the Sorcerer has with his usual Ceremonies call'd upon his Gods, he falls down and sounds away on a sudden, no otherwise than if the Soul had left the Body. There being not the least appearance of Life, Sense or Motion.* *Peter Claudi* says, *Their Spirits and Soul leave them*, there being not a few, who are of Opinion, that the Soul really leaves their Bodies, whilst they are in this Condition, and returns afterwards, which *Olaus* say, *That the Soul (of the Sorcerer) under the conduct of the evil Spirit goes to bring back certain Tokens from most remote Places.* Tho' I cannot but look upon this as a very erroneous One, it being not in the Power*

of the Devil to restore the Soul to the Body, when once departed; so that this Drum-beater lyes only dead in appearance, the Soul having not left his Body, but her active Faculties being only stifled, which makes him lye in a Trance, and appear as if he were asleep, his Face being Black, with a most horrid Aspect; concerning which the Anonymous M. S. (besides what *Peter Claudius* has upon this Head) says: *They Sing for a considerable time, till they fall down in a Trance. During this time they suffer extremely, the Sweat breaking forth plentifully in their Faces, and all over their Bodies; which as Lundius observes, all this while feels as hard as a Stone.* After the Drum-beater has done beating he falls on the Ground with his Drum, which he lays on his Head, as you see in the following Posture.

Vide Cut.

Upon this Point *Samuel Rbeen* makes this particular Observation, *viz.* that both the Men and Women, then present, don't cease to Sing, and repeat their Songs, as long as he lays thus on the Ground, for fear he should lose his Errand, he is sent upon: His Words are as follow: *In the mean while all there present, both Men and Women, continue their Singing without Intermission, till the Drum beater be awakened from his Sleep to put him in mind, of what is desired to be known.* The Anonymous M. S. adds to this that unless they do so, the Drum-beater would never recover out of his Trance, but dye in good earnest. *The rest there present says he, are obliged to continue Singing as long as he lies in this Trance, to put him in mind of what had been proposed to him, before he fell into the Trance, otherwise he would never come to Life again.* The same Danger attends him, if they should go about to awaken him, by touching his Body with their Feet or Hands. Which perhaps the Reason, why *Olaus* says, that they take singular Care to frighten the Flies and other such Insects away from them, neither suffer him to be touch'd by any living Creature. *Pucevus* says; *That they are forced always to keep some Body or other to watch the Drummer whilst he lyes thus dead on the Ground, if they should otherwise, the Devil would certainly carry away his Body.*

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What he mentions here of the Devil's carrying away the Body, is absolutely contrary to Truth, his Opinion being only that he would never recover out of his Trance. *They are obliged, says Olaus Petri, to watch the Body whilst thus extended on the Ground, without Life, lest any thing should touch it; it being their Opinion, that if it could happen so, he would never come to Life again.* At the Ceremonies requisite to this Work being thus performed in a little time, the Drum-beater comes to himself again, and gives them a satisfactory Account, of what they desired to know. Then the Drum-beater, says the same Author, begins to tell what he has been able to learn by the help of his Drum, viz. what is transacted in far distant Places. *Peucerus* will have it, that it requires Four and Twenty Hours, but the time is not certainly determined, the Drummer awakening sometimes in a less, sometimes in a longer time, according to the greater or lesser distance of the Place, from whence he is to give an Account; Four and twenty Hours being the longest time, requisite for the enquiry of Matters, tho' at never so great a distance. *Olaus Petri*, says positively; *They give you an Account of whatever is proposed to them (tho' at some hundred Leagues distance) and this they perform within Four and twenty Hours time.* And to take away all Objection, to what the Drummer relates, were not agreeable to others, he shews them certain Tokens, such as are proposed by the Person, who ask'd him the Question, according to *Olaus*. *Olaus Petri* does confirm this by his Testimony, when he says: *As a Confirmation, that what they have said is really true, they bring to him, who hired them, a Knife, Shoe, Ring, or some other thing, as a Token, that they have performed their Business well.* This is the First and principal use of the Drum. If we believe *Lundius*, there are some among the *Laplanders*, who, without the use of the Drum, are able to discover Things, tho' at the greatest distance; by the help of their Genius's, with whom they have contracted such a Familiarity, that (as we told you of a certain *Laplander* of *Torna*) they send them before-hand to the Places, where their Fairs are to be kept, to bring them Word, what *Swedish* and other Merchants are comethither; if they are at a considerable distance from their Habitations, they dispatch their Genius to see what passes there; how their Wives, Children and

Raindeer do in their abſence. Thoſe of the *Laplanders* who are moſt Skilful in this Art, are moſt eſteemed and honoured by the reſt, who call them *Lords* or *Kings* of the Mountains called *Tellices* (which divide *Norway* from *Lapland*) they acknowledge their Authority, and willingly ſubmit their Genius's to the others Command.

We muſt now come to the ſecond Uſe, *viz.* to know the Event of Things to come, whether they ſhall meet with good Succels in their Hunting, or any other Thing they intend to go about. For this they alſo pretend to know by the help of their Drum. In order to this they put the Rings upon it, and whilſt they are beating, they Sing their Songs. If the Rings go about to the Right, according to the courſe of the Sun, they promiſe themſelves good Luck; if they move contrary, *viz.* to the Left, they dread the event, as fearing it will prove unfortunate. *Samuel Rheen* ſays to this purpoſe; *When they have a Mind to enquire after the good or bad Succels of Things, they place the ſame Bunch of Rings on the Picture of the Sun, upon the Drum. If the Rings move about the Drum according to the Courſe of the Sun, they promiſe themſelves good Fortune, Health and Proſperity, both to Men and Beaſts; but if they turn about otherwiſe, contrary to the Courſe of the Sun, they expect nothing but ill Luck, Diſtempers and back Succels.* It is no difficult Matter to gueſs at the reaſon of this Opinion. For, they looking upon the Sun, (as we told you before) as the original Cauſe of all Productions, they conclude that if the Rings follow the Footſteps of that Being, which rejoices them with ſo many beneficial Things, they portend Proſperity to them; this they make uſe of in all their concerns of Moment, as when they are to undertake a Journey, or to go a Hunting, to change their Habitations, or any ſuch like Thing, as we have told you before, and ſhall ſay more at large hereafter. They make a certain peculiar Obſervation, when they uſe the Drum, on the account of Hunting. *viz.* whether the Index or Ring moves to the Eaſt or Weſt, it being their Opinion, that according to that they ought to go in queſt of their Game, if they ſhall have good Succels. *When they intend to go a Hunting, ſays Olaus Petri, they hold the Skin that covers the Drum near the Fire, to extend it the better; then they put the Frog, which is placed in the Center, into a Motion, by continual*

usually beating the Drum with the Hammer, till it stand still upon one of the Pictures, either to the East, West, North or South; which serves as a direction to the Skilful Drummer, or Hunts-man, which way he is to look for his Game that Day, or what kind of Creature, of Fishes, Birds or wild Beasts he is to Catch. We now come to the third Use of the Drum, having a peculiar reference to Distempers, which is two-fold: For, First they enquire, whether the Distemper owes its Offspring to some natural Cause, or whether to the Magical Artifices and Charms of their Enemies? This makes Samuel Rbeen say: *The Drum-beater is thereby satisfied, whether the Disease proceeds from any Disorder in the Body, or whether from Magical Charms.*

The Second is to find out a proper Remedy; viz. what Sort of Sacrifice will be most pleasing to their Gods, but especially to *Storjunkare*, without whose peculiar Favour they never hope to recover their Health. The before-mentioned Author proceeds thus: *This done, the Patient must make a Vow of a certain Sacrifice, of a Raindeer, Bull, He-Goat or Ram, or something else of this Kind, to be offered to some certain Storjunkare, dwelling in some certain Mountain or other.* Neither is it left to the Choice of the Patient, but to the direction of the Drum-beater; it being his Province to prescribe, what they ought to do. *Whatever the Drummer orders the Patient to do, says the same Author, he must perform, and either Sacrifice immediately, or at least promise to offer such a Sacrifice at a certain appointed Time.* For it is the Business of him, who beats the Drum, to enquire (as I told you before) which of the Gods the Sacrifice is to be offered to, and what kind of Sacrifice will be acceptable to him; for the same Sacrifice is not pleasing to every one of their Gods, neither is the same God satisfied with one kind of Sacrifices at all times; so that the choice of it depends on the Manager of the Drum, whose direction the sick Person is to follow. The manner of performing it, is thus described by Samuel Rbeen: *When they pretend to Cure any Distemper by the help of the Drum, it is done in the following manner: The Patient must present the Drummer with two Rings, as a Reward for his Pains; one of Brass, the other of Silver; both which he tyes to his right Arm. The Drummer, after having put those two Rings in the same Bunch;*

which commonly is made use of, as often as the Drum is employed for those Purposes, beats the said Drum, singing all the while, as do likewise all the Men and Women there present, the first with a loud Voice, the latter somewhat lower. From the Motion and Position of the Rings, the Drum-beater makes his Conjecture, as we told you before. *Lundius* gives the following Account concerning this Method: If a *Laplander* happen to fall Sick in the *Lapmark of Uma*, they send for the next Neighbour whom they think most expert in the management of the Drum. The first Thing to be done after his coming is to Sacrifice one of the best Raindeer, belonging to the sick Body, or to his best Friend; then he begins to beat his Drum, and falling on the Ground, remains there for some time unmoveable, his Body being as hard as a Stone. In the mean while the rest there present sing a certain Song, which they have been taught by him beforehand, till he recovers his Senses, arises, takes up his Drum, and holding it up to his Head, beats it softly for some small time. After which he sits down very pensive and begins to give them an Account of his Transactions he tells them, that he has passed thro' the Body of the Terrestrial Globe, where he has met with the Antipodes being conducted by his Genius, among a People of a very handsome and venerable Aspect; those People, he says, being advertised of his coming, had shut their Gate against him, but that by the assistance of his Genius he had got among them thro' a Hole, where he had seen something belonging to the Sick Person, either his Hat his Shoes, or perhaps his Mittens, or some such like Thing, which he was either able or unable to bring away. Their general Opinion is, That if the Drummer did bring it away, there is great Hopes of the Patients recovery, but if not, that he will Dye, and endure a great deal of Pain. And because they are fully persuaded that the Soul of the Drummer does actually leave his Body and is carried to the Place he Names to them; they say that his Soul is brought back by his Genius over the highest Rocks and Mountains, with such swiftness, that the Sand and Stones doe flye about like Hail. *Mr. Paul Venetus* relates something not unlike this of the *Tartars* of the Province of *Areladam*. And these are the Things commonly performed by this Drum. Besides which they make
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Also another use of it, to accomplish their Designs against one another, even with the hazard of their Lives; tho' this is not so commonly practis'd as the others. Some Laplanders, says *Samuel Rbeen*, but not all, make use of this Drum to do Mischiefs. Which is the Reason, that the rest of the Laplanders look upon this last alone as unlawful, but not the before-mentioned, because they are not intended or made use of to the detriment of others. Those, says *Johannes Torneus*, who make use of the Drum to enquire after such Matters (as have been before-mentioned) take it amiss, if you account them to be of the same Stamp with those, who employ it to damnifie others; because they do it to the Detriment, but these for the Benefit of other People. This has questionless, moved *Lundius* to affirm, that those among the Laplanders, who use the Drum, have no Commerce with evil minded Spirits, and that they have recourse to the Drum, upon no other Account, than for the conveniency of Hunting, to know which way they are likely to meet with good Game, or to satisfy their Curiosities in some other Points; and that whenever they do any Mischiefs to others, this is performed by certain Words, or some other Charms, taught them by some other Laplanders, who keep Correspondence with evil Spirits. But tho' it must be confess'd that the Drum is not so generally used for mischievous Purposes, yet are there too many who still employ it upon that Account. *Johannes Torneus* declares positively, that in the Year, 1671. there were taken up several in the Lapmark of *Kiema*, who had such Drums, of a prodigious Bigness. They surrendred, says he, their Drums, of such a vast Breadth and Compass, that they could not be removed from thence, but were burnt upon the Place. And as a confirmation of this, gives us the following Instance: There was, says he, among those Laplanders, one of about fourscore Years of Age, who confess'd, that he had learn'd this Art from his Father, when yet a Child; and that in the Year, 1670. upon some Quarrel with another Country Fellow of *Kiema*, about a Pair of Mittens, he caused him to be drowned in a Cataract. Whereupon being condemned to Death, he was carried in Chains out of Lapland, to be Executed in the next Town of *Bethnia*; but whilst they were upon the Road, he found means to kill himself by the help of his Sorcery, he being but a Moment before found very healthy and lusty, which

indeed he had foretold he would do, rather than fall into the Hands of the Executioner. But what Rites or Ceremonies, Words, Signs or Postures they observe upon this Account, I have not been able to learn from those, from whom I have received the rest belonging to the use of the Drums. The reason of which, as I suppose, is, that they keep it very Secret, and that no Body can be instructed in the management of this Point, without lying under a great suspicion of bearing a Share in this most abominable Art.

Having thus given you a large Account of what belongs to the use of the Drum among the *Laplanners*, it is now time we proceed to the other Parts of the magick Arts, exercised among them, by certain proper Instruments, Where it is to be observed, that by the word Instrument, I understand every Thing, which serves them in the performance of their magical Art. Thus they make use of the Snow (according to *Lundius*) when they intend to cause or to increase the Cold Weather, which is commonly done by Women, and by such only, as are born in the Winter Season, the rest having no Power to effect it. Upon this Occasion they take some Snow, which they form into a Humane Shape, then they chew the Bark of the Alder Tree, and with the red Spittle and the Past they besmear the Face, Hands and Feet of this little Image. They make likewise another use of this Bark of the Alder Tree for the same purpose, *viz.* they chew it and lay it up and down, either in the Middle, or on both Sides of the Roads. The same *Lundius* says, That when the *Laplanners* pretend to cause an alteration of the excessive Cold they take a Bears Skin, which they hang up all Night abroad. The first Thing the *Laplanner* does after he rises out of his Bed, is to whip the said Skin for a considerable time with Rods, by which means they pretend to moderate the excessive Cold of the Season; tho' I am apt to believe that they also make use of certain Words which they mutter betwixt their Teeth. They also make use of another Secret for the same purpose. They take the Skin of the best Fawn they have, which they cut in Pieces of the bigness of a Hand, and throw them into the Fire, whilst they are muttering a certain long Prayer. Among those Instruments, one of the chiefest is, the Cord tyed with Knots, for the raising of Wind. Of this *Zieg*
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er says thus : They tie three magical Knots in this Cord ; when they untie the First they raise a tolerable fair Wind ; at the untying of the Second it blows a very fresh Gale ; but the loosening of the Third makes the Weather Tempestuous to the highest Degree, in the same manner as the Ancients used to raise Thunder. What Ziegler says of the Laplanders, Olaus Magnus attributes to the Finlaplanders. These are his Words : The Finlanders among other heathenish Superstitions, retain this, that they sell Wind to such Merchants as are detained by contrary Winds upon their Coasts. For a certain Sum of Money they give them a Cord, with three Knots upon it, with this Caution, That when they untie the first Knot, they shall have a favourable Gale ; if the Second, a much brisker ; but, if the Third, the Tempests will raise upon them to such a Degree, that they will not be able to look about them to avoid the Rocks, or to be upon the Deck to take down the Sails, or to stand at the Helm to govern the Ship. Here you see, that Olaus says the same of the Finlanders, what Ziegler mentions of the Laplanders. And considering that neither Samuel Rheen, nor Johannes Tornæus, both Writers of our Time, make any mention of it, this seems not to belong properly to the Laplanders, who live in an Inland Country, and seldom approach to the Sea-Shoar ; which induces me to believe, that this Art belongs rather to the Norwegian Finlaplanders, of whom Peter Claudi makes this Observation : The Finlaplanders can raise and encrease any Wind, when, and as much as they please. (a) He makes also this Observation, very well

(a) The Northern Voyage, undertaken, 1653. by Order from the Northern Company erected at Copenhagen, 1647. by K. Frederic III. gives us the following Account of these Wind Merchants : After two Days we set Sail again from Drontheim, and had a fair Wind for some Days, but being becalmed near the Sea-shoar, some of our Crew told us, that we might easily buy what Wind we pleased, from some of the Inhabitants of the Country, bordering on the Finland Sea. This being resolved on, we sent a Chalooop to Shoar, to fetch the most noted Necromancer of an adjacent Village, who being come a board of us in a small Fisher-Boat, we ask'd him, whether he could furnish us with a favourable Wind, as far as Mourmanskoï-

well worth our taking notice of, viz. That such as are skill'd in this Art, have a most peculiar Command over the Winds, that blew at the time of their Nativity, so that one commands such a certain Wind, the other another, as if they had been endowed with this devilish Art by a certain Constitution, which ruled at their Birth from whence they derive this Power. *They can*, says the same Author, *raise such a Wind, as blew at the time of their Nativity.* This they perform in the same manner as has been told before; for he proceeds thus: *When Mariners buy a Wind of a Finlaplander, he gives them a Rope, or a Slip of some Stuff with three Knots upon it; when they untie the first Knot, they have a moderate Gale, when they make use of their Sail; when the Third, they are in Danger of being Shipwrack'd and Lost.* As this piece of Skill belongs most peculiarly to the *Finlanders*, and the *Laplanners* subject to the Crown of *Norway*, so there is another, being of the same nature with the former, unto which

more, he told us he could not, because his Command reached no further than the Point or Cape of *Roucella*; so that considering we might easily from thence make the *North-Cape*, we agreed with him, and his three Companions, for ten Crowns and a Pound of Tobacco. Then to Work they went; and taking a piece of Linnen Cloth of about a third part of an Ell long, and four Inches broad, with three Knots in it, tyed it to one Corner of our great Sail, and so away they went. They were no sooner gone, but the Master of our Vessel (according to their direction) untied the first Knot, and immediately we had the finest Gale from the East-South-East, which carried us and the rest of our Ships 30 Leagues beyond the *Maelstrom* (a knot of dangerous Rocks in the Sea of *Norway*) the Wind then beginning to change, our Master untied the second Knot, which made the Wind continue favourable to us, as far as to the Cape of *Roucella*, when the Wind beginning to fail us, our Master did untie the third Knot, but not long after their arose such a Tempest from the North-North-East, as if Heaven and Earth would come together, so that we expected no less than to be lost every Minute, especially when after three Days we were cast upon a Rock, where we must infallibly have perished, if by good Fortune we had not been soon thrown off again by the violence of the Stream and Waves, &c.

they

may duly lay Claim, viz. the Art of stopping a Ship at Sea, in its full Course. This however is likewise attributed to the Laplanders by Damian a Goes. *They can, says he, stop Ships in their full Course, so that they cannot stir from the Place, let the Wind blow never so long.* Ziegler seems to make Reflections upon this, when he says: *They make use of this Art at Pleasure, against the Mariners, for according as they either intend favour or to disoblige them they stop the Course of the Rivers and Seas.* Which I suppose cannot be done by any other means, but what has been alledged before. For the rest, they are so skilful in this Art, that there is no Remedy prevailing against it, except the Excrements of Virgins: *Which Evil, says Damian, is not to be avoided any other way than by smearing some of the Excrements of Virgins on the Masts and Doors of the Ships, the Spirits bring a natural Aversion to it, as I have been informed the Inhabitants.* It may perhaps be questioned, what he means by the Excrements of Virgins; my Opinion is, that he speaks of the menstrual Excrements, which has been many Ages past look'd upon as a proper Remedy against Magical Enchantments. This is verified by Plinius, when he says: *I am very apt to believe what is related of the menstrual Blood, viz. That it destroys all Magical Arts, if smear'd only to the Posts of the Doors.* We now come to the third Kind, viz. their Magical Darts, as Ziegler calls them, by which they cause Distempers, Pains and other Mischiefs, even at a great distance. These are his Words: *They make certain Magical Darts of Lead of Fingers length; these they send forth at a great distance, to take revenge of their Enemies; who thereupon are seized with a Cancerous Tumor, either on the Legs or Arms, with a violent a Pain, that they scarce ever out-live three Days.* Plinius Magnus speaks to the same purpose, which I suppose he has taken out of Ziegler. *They are, says he, reputed to be very skilful in casting and shooting Magical Darts made of Lead, of the length of a Finger, tho' at the greatest distance; by which means they throw those, whom they owe a Spite, into various Distempers.* These are Ziegler's Words, so that there is no great question, but that in this, as well as some other Matters, mentioned by him, he has followed the Footsteps of the said Author. But I am sorely afraid that both have been mistaken in these

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Leaden Darts, which they have thus erroneously describ'd to Posterity, there being no such Thing known now-days. Certain it is, that neither *Samuel Rheen*, nor other of the Modern Authors make the least mention of it, who would not have pass'd it by in Silence, if they had heard any thing of it, only by rumour. Neither can I conceive, why they should just be of Lead. I am apt to imagine, that *Ziegler* was deceived by the word *Skott*, which is frequently made use of upon such an account; for if either Man or Beast is seiz'd with any sudden Distemper, so as to lose all its Strength, or perhaps its Life, without any manifest Cause, the common People are apt to say, it is done by Witchcraft, and call it *Skott*, i. e. a Dart. *Ziegler* having perhaps heard something of this *Skott*, this has misled him into the Opinion of those Leaden Darts, which in that Sense are unknown now a-days, the same being performed by other means. *Peter Claudi* calls it a *Gan*, which, he says, they send abroad in the shape of a Flie, under which the Devil disguises himself, and of those, as he relates the *Norwegian Finlanders*, addic'ted to this Art, keep a great many in a Leathern Bag, of which they dispatch abroad some every Day. Of this he gives us an Instance, which happened in his Time. *Some few Years ago*, says he, *a certain Person, who is as yet living, travelling in Helieland, towards the Mountains of Norway, whither he was a going to shoot Bears, happened to light upon a Cave among the Rocks. Within it he found a certain Image, rudely made, being an Idol belonging to a certain Finlander, and hard by it his Ganeska or magical Pouch. He opened it, and found in it many Flies, of a blewish Colour, crawling about, which were the Finlanders Gan's or Spirits, and used to be sent abroad daily to execute his Magical Exploits. And that he understands by this Gan the same thing, which they make use of to endanger other Men's Healths or Lives, he explains in these following Words: A Finlander can scarce rest satisfied, unless he sends abroad every Day his Gan, i. e. a Flie or Spirit out of his Ganeska or Ganhiid, i. e. his Magical Satchel, where he always keeps them. If he do not think it convenient to send his Gan to hurt any Man (which is never done without some Reason) then he lets his Flie into the Air to act at Pleasure, and to destroy either Men, Cattel, wild Beasts, or any thing else he meets with.*

etimes he dispatches him to the next Mountains, where
 leaves vast Rocks asunder. They will however upon a
 slender Account send their Gan to destroy Men. Which
 eds plainly shew, that this Gan is made use of to the
 iment of Men and Beasts, and sent abroad for that
 pose, which puts it beyond all doubt, that this is the
 e, which Ziegler calls Darts; for he says in another
 ce; *de Skiude deris Gan*, they shoot their Gan, like a
 t, the word *Skiuta* belonging properly to the shooting
 n Arrow. And this is, as we said before, the third
 al of their Magick Skill, which they make use of
 only against Strangers, but also against one another,
 n those whom they know to be as well versed in this
 as themselves. Of this the before-mentioned *Peter*
Lundi gives us a memorable Instance in a certain *Fin-*
der, called *Asbiuern Gankong*, from his great Skill in
 e management of the Gan; who upon some Quarrel
 th another *Finlander* was several Times put in danger
 being destroyed by his Enemies Gan, which however
 always prevented by his more prevailing Art; at last
 happened that this *Asbiuern* fell asleep under a Rock,
 hereupon the other immediately dispatch'd away his
 an, that cleft the Rock asunder, tumbled it upon him,
 d thus kill'd him. This, he says, happened in his
 me, and not long before he did write his History.
 hese Sorcerers also try their Skill in expelling a Gan
 nt by another: Some among them, says the same Au-
 or, strive to outvie one another in their magical Art,
 that whilst one sends forth his Gan against a certain Per-
 n, the other commands him away. *Lundius* goes further,
 when he assures us, that they will often make a tryal of
 kill of this kind, against one another, especially at their
 airs, when they are got Drunk, and quarrel together.
 They sit down with their Backs joined together, which
 hey term in their Language *Killodt*, which is as much
 s to try the Skill of your Companion. Thus they try the
 utmost Strength of one another, to such a degree of Ma-
 lice, that he, whose Genius is superiour to that of his
 Adversary, is not so satisfied, till he has totally ruin'd
 him; he kills all his Raindeer, bereaves him of all Suc-
 cess in Hunting or Fishing, nay sometimes of his Life.
 Two *Laplanders* having once set themselves in this Po-
 sture, with their Backs against one another, in one of
 their

their Huts, each trying the best of his Skill; it was long before one of them, whose Genius was inferiour to the others, drop'd down dead on the Ground, the Blood issuing forth out of his Mouth, Eyes, Ears and Nostri. One thing is very remarkable, that they are of Opinion they cannot hurt any Man with their *Gan*, unless they know his Parent's Name. *They have no Power*, says the same Author, *to hurt a Man, unless they know his Parents Name.* Upon which Head, *Lundius* makes this following Observation: I know not whether this takes place again the rest of their magical Attempts, but this is certain (by the Confession of some of the *Laplanders*) that if the Person, against whom the Sorcerer has laid his Design, beat him till he fetches Blood from him, this defeats his intention; a Coal thrown after the Sorcerer at his return is said to have the same effect. What *Peter Claudi* ascribes to the *Gan* of the *Finlanders* and *Norwegian Laplanders*, the other *Laplanders* perform by their *Tyre*. This *Tyre* is a round Ball of the bigness of a Wallnut, or a small Apple, made of the finest Hair of some Beast, or else of Moss; it is very light, smooth and hollow within; being of a mixt Colour of Yellow, Green and Ash inclining most to a pale Yellow. Of this kind I had one presented to me by Mr. *John Otto Silverstroom*, Warder of the Society belonging to the Metals, and Governour of the Mines of *Salbergh* and *Tablune*; of which I have given you here the Draught, being sensible, that the same was never made publick before, and has been seen but by few.

8 F. P. 156



This

This Tyre, they say, is animated and put in Motion by particular Art, which they sell to others, so that the Buyer may use it against whom he pleases. They are very positive, that by the help of this Tyre, they can convey Serpents, Toads, Mice or whatever they think fit into any Man, who thereby is put to great Torments. They pretend, that this Tyre runs like a whirl-Wind, as swift as an Arrow or Ball out of a Bow or Gun, and that whatever Man or Beast it meets with in his way, is destroyed instead of that it was sent to, so that it often afflicts the innocent, and mistakes his Aim. Of this there are several Instances, too many to be inserted here.

Besides this, the *Laplanders* frequently exercise their Magick by bare Words, uttered in a certain manner; this *Lundius* has given us an Instance, which happened in the District of *Swartbgu*, near the City of *Lublak*. There were two *Laplanders* who had been at Enmity for a considerable Time. An old Beggar Woman of the same Country, coming one Day to one of those two to ask an Alms, he told her, That he would give her a good reward, if she would undertake to convey Serpents into his Enemies Body, which she having promised to do, he gave her good Store of *Aqua vite*; this set the old Woman to Work, so that to accomplish her Design, she began to mutter certain Verses she had got by Heart. In the same Instant the other Country Fellow began to find himself very ill, and soon after voided six Serpents thro' his Mouth, being tormented with such violent Pains, that at last he dy'd in great Misery. After his Decease, a vast quantity of Serpents did crawl out of the dead Carcass, some thro' the Mouth, others thro' the Nostrils, of all sorts of Colours, *viz.* Gray, White, Black and Green; his Body being swel'd and extended like a Drum. The same *Lundius* relates another Example of this kind; which happened in his Time at the Town of *Lublak*: An old ugly *Lapland* Woman coming one Day into the Chamber of an Inhabitant of that Place, where the Woman of the House was just then lying in, and no body else with her, she ask'd her for some Victuals and *Aqua vite*; the Woman in Child-Bed not being able to arise out of the Bed, by reason of her Weakness, told her, that she must stay till her Servant came Home, who should give her what she desired. The old Woman being enraged at
this

this Delay, which she took for a Denial, did all on a sudden carry her self upwards thro' the Ceiling of the Chamber, half of which she carried along with her, so, as to leave the least remnants of the Materials behind her.

Having thus given an Account of all, or at least the chiefest Matters, relating to the Religion of the *Lapländers*, and to their Sacred as well as superstitious Rites and Worship, it is now Time to put a period to this Subject, and to proceed to other Matters.

C H A P. XII.

Of the Government of the Laplanders.

NEXT to the sacred Affairs of the *Lapländers*, their secular Constitutions ought to come into consideration, which may be considered either as publick or private. We will treat first of the publick Affairs, and which belong to the Civil Constitutions of their Government. This before they were call'd *Lapländers*, was such, that they were not subject to any other Jurisdiction, but administered their own Affairs, under the Conduct of a King, Chosen out of their own Nation. This was the Constitution of their Government, under the Reign of *Harald*, surnam'd *Harfager*, King of *Norway*, who Reigned at the same Time with the *Swedish* King *Eric*, surnam'd the *Victorious*, viz. about the Year after Christ's Nativity 900. This is much beyond all Question, That those bordering upon *Norway* and the Sea-shoar, commonly called *Finlanders* or *Finlaplanders* had their own Kings. The *Lapposins*, says *Peter Claudi*, and *Siccfinni* (or Maritime *Finlanders*) were in antient Times govern'd by their own Kings, both before and after the Time of *Harald Harfager*, who Conquered all *Norway*, except those *Finlanders*, who, under the Reign of this King *Harald Harfager*, had one Mottle for the King. *Peter Claudi* did, without all question, take this out of *Sturleson's* History of *Harald's* Expedition, who laid waste all the Country of *Biarmia*, but did not Conquer these *Finlanders*. For, among other Things, *Sturleson*

roduces one *Gunilda*, speaking thus: *He sent me to*
attle, King of the Finlanders. The Name of *Laplans*
 was not known or used in those Days, as I have
 own before, they having retained for a considerable
 me the Name of that Nation, from whence they had
 ir Off-spring. And it seems very probable that they
 continued thus after they had got the Name of *Laplans*
 s, viz. after they had settled their Colonies in the in-
 d Country's, and beyond those Mountains, that divide
 eden from *Norway*. It is easie to be conceived, that
 en they undertook it, they could nor do it without a
 ader, who, without doubt, after they had made their
 ttlement, did govern them as their King; and would
 t in all likelihood submit himself to any foreign Pow-
 especially since no Body in those Days thought it
 orth his while to make War against a poor beggarly
 ompany of Wretches, inhabiting Woods and Deserts,
 erwhelmed with continual Snows and extremity of
 old. This is the Opinion of *Paulus Fovius*, when in his
 istory of *Muscovy*, he says thus of the *Laplancers*: *Their*
ty of Living and Manners are not as much as known to
eir next Neighbours the Muscovites; who look upon it as
piece of Madness to attack them with an inconsiderable
orce; and to invade a People destitute of all Things ne-
ssary for Subsistence, with a good Army, they judge both
gainst their Honour and Interest. So, that the *Laplancers*
 were for a considerable time govern'd by their own
 Kings; The first *Swedish* King, who undertook this Con-
 quest, was *Magnus*, surnamed *Ladulaos*, who lived about
 the Year of Christ, 1277. Concerning which *Johannes*
Burcus, in a certain Manuscript, entitled *Suonia*, has these
 Words: *Under the Reign of King Magnus Ladulaos, the*
Laplancers were as yet their own Lords and Masters. This
King not being able to Conquer them, offered those that
could undertake it, the Dominion over them. It seems he
 did not think it worth his while, to be at the Charge of
 undertaking an Expedition against a Company of vaga-
 bond Wretches; yet could not endure, that a Neigh-
 bourhood dwelling almost in the Heart of his Dominions
 (for they did inhabit all that time the Sea-shoar of the
 Bay of *Bothnia*, as I told you before) should refuse Obe-
 dience to the Crown of *Sweden*. This made him pitch
 upon this Expedient, to invite private Persons, by the
 prospect

prospect of great Advantages, to underrake this Task which succeeded accordingly; the *Bikarti* being the Neighbours, having engaged and successfully executed this Work. Upon this Account, I cannot pass by in silence the Plot laid by one of the *Bikarti*, for the execution of this Design, as it was related by one *Eric* a Goldsmith, and Inhabitant of *Lublub*, who had it from *Mr. Andrew*, Minister of *Pitba*, and is recorded by *Jobann Buræus*. These are his Words: One single Person among the *Bikarti*, having laid a Design to surprize some Laplanders upon the Road, as they were going Home from *Bikarti* (the northern Part of this Country being destitute of Inhabitants in those Days) he order'd his Wife to cover him over with Snow, as he was lying in the middle Way, so that the Laplanders must of necessity pass over his Body. Knowing them to be the Chief Heads of the Laplanders, upon whom the rest were in Subjection, and that they were Fifty in Number, he let them pass over him; which being in the Night Time, he soon after arose out of the Snow, and taking a shorter way, came unawares upon the Laplanders, whom he Kill'd with his Sword, as they pass'd by One by One (thus being their way of Travelling). The Night, and their being at some distance from one another, furthered his Design with such Success, that those that followed were quite ignorant of the Death of their Companions, till the last Morning happening to stumble over some of their Dead Carcasses, perceived the Danger, and made a brave resistance, seeing himself obliged to Fight desperately for his Life, for a considerable time, till at last the Inhabitant of *Bikarti*, being seconded by his Wife, got the Victory, and slew him. The Laplanders being thus bereaved of their Heads and Leaders were soon brought under Subjection. Some will have it that this was done by the *Bikarti* (at the Instigation of King *Magnus Ladulaos*, as we told you before) under pretence of a Truce. For the Manuscript of *Buræus*, after the before-cited Words, proceeds thus; The Inhabitants of the District of *Bikarti*, being encouraged by these Promises (made by King *Magnus*) made a Truce with the Laplanders for a certain Time. But whilst these thought themselves secure, they fell upon them unawares, and after they had put a good Number of them to the Sword, they forced the rest, inhabiting from the Northern to the Western Seashoar, to submit to their Conquerors. From whence it is evident,

dent, That before the *Laplanders* were brought under
Swedish Jurisdiction by the *Bikarti*, they were at
 war with the *Swedes*; for a Truce is expressly mentioned
 here. And in another preceding Passage of the same Ma-
 nuscript, it is said of King *Magnus*: *Because he could not*
bring them under Subjection. This it is perhaps, that has
 induced *Zieglerus* to say of the *Laplanders*; *They are a*
very brave Nation, that maintained its Liberty for a long
time against the Norwegian and Swedish Kings, till at
last they were forced to submit. But what *Ziegler* attri-
 butes to their Bravery, ought, in my Opinion, rather to
 be ascribed to their Meanness. Thus we told you, that
 the *Muscovites* did not think them worth the Expences of
 Conquest, by reason of their Poverty. And no doubt,
 the *Swedes* were of the same Opinion, so that King *Mag-*
nus could not bring them under Subjection not because
 the *Laplanders* were too powerful for the *Swedes*, but be-
 cause these did not think it would quit Cost to be at the
 charge of sending an Army against them; for we see
 at the *Bikarti*, the Inhabitants of one single District,
 were able to Master them. Thus were the *Laplanders*
 brought under Subjection, by the Craftiness, and Subtil-
 ty, and at the Charge of a few private Persons, about
 the Year of Christ, 1277. from which time on, they have
 been forced to live under the Jurisdiction of the *Bikarti*,
 and consequently under the Kings of *Sweden*: But whe-
 ther all the *Laplanders*, even those who lived near the
 sea-shoar, beyond the *Norwegian* Mountains, being com-
 monly called *Finlanders* or *Lapsfinlanders*, were conquer-
 ed at the same time, remains doubtful, unless we would
 make an Inference from the Words mentioned out of the
 before-cited Manuscript, *viz.* *That they had Conquered*
those inhabiting from the Northern to the Western Sea-shoar.
 But, however it be, this is beyond all Dispute, That the
Swedes were the First that Conquered the *Laplanders*; the
 neighbouring *Norwegian* and *Muscovites* being encour-
 aged by the Example of the *Swedes*, did also get a share;
 so, that ever after *Lapland* has been subject to Three se-
 veral Kings. The *Laplanders*, says *Andreas Bureaus*, are
now a-days subject to Three several Princes, viz. of *Sweden*,
Norway and *Muscovy*. *Peter Claudi*, in his Description
 of *Norway*, says: *Now a-days the Maritime Finlanders*
are subject to the Crown of Norway, but the Finlanders in-
habiting

habiting the Mountains, pay Tribute to Three Kings. But our Business being not with the rest, it is certain, that the Swedes have for several Ages last past enjoyed half a Share of the Sovereignty over the *Lapfinlanders* or *Maritime Finlanders* inhabiting betwixt *Tidisfiorden* and *Walanga*. The Instructions given by *Charles IX.* King of Sweden to his Ambassadors to the King of Denmark, are to this effect: *It is sufficiently demonstrable, that the Crown of Sweden has from very antient Times been possessed of one half of the Rights, as well Sacred as Civil, of Tribute, Fines, Men or Fisheries, from Titisfiorden to Walanga with the Crowns of Denmark and Sweden.* But from *Malanger* to *Waranger*, they only enjoyed one third Part the rest being divided betwixt the Crown of *Norway* and *Muscovy*, till the Year, 1595. when by vertue of a certain Composition, the last likewise granted their Share of the Swedes; whoever since the Reign of King *Magnus Ladulaus*, being the space of 400 Years, were possessors of the Mountainous part of *Lapland*, and their Colonies bordering upon Sweden. The Government fell after the Conquest into the Hands of the *Birkarti*, who, pursuant to the Grant of King *Magnus*, had a Power to impose Taxes to Traffick with them, and received all the profit arising from thence; paying only to the Swedish King yearly a certain number of Skins, as an acknowledgment of their Sovereignty. To this purpose the before-mentioned Manuscript of *Bucæus* says thus: *The Birkarti obtained a Grant from his Majesty, by virtue of which he had the supreme Administration of the Government of the Laplanders, then inhabiting near the Sea-shore of the Bay of Bothnia, lodged in their Hands, together with all the Taxes and Profits arising from the Salmon-Fishery; upon condition, that they should pay to the Crown, as an acknowledgment of their Subjection, a certain number of good Squirrel Skins.* This is confirmed by *Olaus Magnus* when he says thus of the *Laplanders*; *They receive all respect their Governours, call'd Berchara, or Men of the Mountains, with common consent; whom they present with precious Furs, Fishes, and other Things, both for their Tribute to the King of Sweden, and for their other Use.* He calls the *Birkarti*, Governours of *Lapland*, for Reasons alledged before; and that they were Govern-

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governed by those alone, and no others, in these days, will appear sufficiently hereafter; which is the reason *Ziegler* says, they used to give them the name of Kings. They chuse, says he, a Governour by their own Consent, unto whom they derive the Title of King; but he derives his Supreme Authority from the Kings of Sweden. He wears a red Robe, as a Token of his Royalty.

Now this Governour was always one of the *Birkarti*, who had the Supreme Authority over the rest, as appears by his red Garment; *Olaus* speaking of the *Birkarti* says; And those were distinguished above the rest by a red Garment. So that in those days one of the *Birkarti* had Supreme Administration of the Government of the Laplanders, and in the beginning, viz. whilst they inhabited near the Sea-Coast of *Bothnia*, this Power was lodged in one single Person; but after they penetrated further into the Country, and were divided into several *Lapmarks*, each District or Division had its particular Governour. This I conjecture from the Words of a certain Letter of King *Gustave I.* where mention is made of the *Birkarti* of *Lublath*, *Pitha*, and *Torna*: The *Birkarti* of *Lublath*, and *Pitha*, did pay no more Tribute on the account of the Laplanders under their Government. And soon after he says this; The *Birkarti* of *Torna* did pay no more. The *Birkarti* were therefore divided in those of *Torna*, of *Lublath* and *Pitha*, out of whom the Laplanders of *Lublath* chose their Governour, as those of *Pitha* and *Torna* did theirs in their own Division; those they stiled Kings, and as a token of their Supreme Authority, invested them with red Garments; which continued thus till the Reign of *K. Gustave I.* as shall be shewn hereafter. This is perhaps the reason why *Olaus* speaks of several Governours of the Laplanders, whereas *Ziegler* makes mention only of one. These Governours had the supreme Administration of Affairs among the Laplanders, being chosen by their own consent, if we believe *Ziegler*, and *Olaus Magnus*, who commonly follows his Footsteps, yet so that they were approved of by the Swedish Kings, unto whom they were Tributaries, in respect of the Laplanders under their Government, as *Ziegler* tells us, and is expressly said in the Manuscript of *Budaus*, as we told you before.

Upon this occasion it may very well be called in question, who these *Birkarties* were, by whose assistance the Swedes subdued Lapland? *Budeus* in his Manuscript calls them, *The Birkarti inhabiting the District of Birkarta*. From whom differs *Olaus Magnus*, who calls them *Bergchara*, which he himself interprets *Men of the Mountains*. from *Berg*, which signifies a Mountain, and *Charar* or *Karrar*, i.e. *Men*. They choose, says he, *their Governours with joint Consent of the Common People, whom they call Berchara*. i.e. *Men of the Mountains*. But he is silent as to the Reason why they are thus called. And as I am not able to guess at it, so he can scarce persuade Men, that he is in the right. For, from whence were they so called? Or from what Mountains? Nor from the *Norwegian Mountains*; because those were not inhabited in those days, neither are there any other Mountains thereabouts, from whence they could derive their Name. Besides, that the *Birkarti* were Subjects of Sweden, and from thence used to Traffick into Lapland; and in the antient Records they are never called *Bergchara*, as *Olaus* would have it, but *Birkartebea*.

There are certain Letters written by *Canute Johnson* one of the chief Officers of the Kingdom of Sweden, written in Latin in the year 1318. which puts it beyond a question; where he says; *In the Parliament held at Telge there was such an agreement made in our presence betwixt the Felsinghers on one, and the Birkartebea on the other side &c.* And not long after; *It was agreed, that the Wild Vagabond Laplanders, should not be disturbed in the Hunting, no more than the before-mentioned Birkartebea Travelling among the Laplanders.*

This confutes the Opinion of *Olaus*, who would have them Men of the Mountains. Their Origin is more certain; for *Olaus Petri Miurenus* says, they came out of the District of *Birkala*, in the Province of *Tavastia*, which is found in the Modern Maps. The reason why *King Gustave I.* in his before-mentioned Letters, speaks of the *Birkarti*, as belonging not only to the single District *Birkala*, but to the several Divisions of *Lublax*, *Pitba* at *Torna*, is, that the *Birkarti*, who owed their Offspring to the Province of *Tavastia*, were afterwards settled among the *Laplanders*; and as some of them had the management of the Government, so the rest Trafficked among them

em; which Prerogative, because it properly belong'd them, therefore were they called by *Budæus* Merchants. There also, says he, the Merchants whom, as we told you before, they call *Birkarti*, expose their Commodities to Sale. The Words, as we told you before, have a relation to preceding Passage, where he says thus: *The Inhabitants of the Colonies of Bothnia, especially those called Birkarti, buy from the Merchants, who come thither by Sea in the Summer time, such Commodities as they know to be fit for the use of the Laplanders; those they transport into Lapland in the Winter Season, so soon as the Lakes and Rivers are frozen up.* Here he mentions the *Birkarti* Trafficking with and carrying the necessary Commodities from the Towns and Villages of *Bothnia* into *Lapland*, neither does he speak only of the Inhabitants of one District, but of all the Colonies of *Bothnia*. So that it seems as if they first inhabited only the District of *Birkata*, but afterwards extended their Possessions further into the Country, and in all the Towns and Villages where they settled, maintain'd their Rights and Privileges granted them by King *Magnus*, viz. To have the sole Government of the *Laplanders*, to levy Taxes, and Traffick with them, and other things of this nature; all which they enjoy'd for a long time, as is evident from the before-mentioned Letter of *Samuel Johnson*, written under the Reign of King *Magnus* *Smecck*, in which it was provided, *That no body should pretend to molest the Birkarleboa in their Passage to or from the Laplanders, or whilst they were tarrying among them.*

Things continued thus till the Reign of King *Gustave I.* who made a Contract with the *Birkarti* in the year 1518. April, at *Upsal*, under the following Title: *Concerning the yearly Tribute to be paid by them to the Crown, for the great Advantages and Revenues they receive from the Laplanders. All which advantages accruing to the Birkarti, by virtue of their Privileges they enjoyed for many Tears viz. ever since the time of King Magnus Ladilaus.* These being not only granted to them, but also to their Posterity; so that none but those born from the *Birkarti* could enjoy them. This is put beyond all doubt, by the Letters of King *Gustave*; where he says thus: *And we have promised and agreed, as we by these presents do promise and*

fully agree, that they shall after this day enjoy the same Power and Privileges over the beforementioned Laplanders, as they and their Ancestors were possessed of them before. Here it is expressly said, that the Ancestors of the *Birkarti* were possessed of certain Privileges, which they transmitted to their Posterity. All which Rights and Privileges were confirmed to them and their Posterity with this alteration only, that they should pay double the Tribute as they did before.

The before-mentioned Manuscript of *Andreas Budeus*, Minister of *Pisba*, speaks much to the same purpose; for, after he had given an account in what manner the Laplanders were surpris'd by one single Man of the *Birkarti*; he adds, *Thus he made himself Master of all the Tributes, which his Posterity enjoy'd after him, till the Reign of King Gustave I.*

This Government the *Birkarti* exercised over the Laplanders, which they acquired by subtilty, and maintain'd under the Authority of the Swedish Kings, which continued in the Race of the *Birkarti* for near three hundred Years, till they were deprived of it by King *Gustave I* because some of the *Birkarti* being grown Rich and Insolent, were become burthenfom to the poorer sort of their Race. Concerning which, the M. S. of *Budeus* gives the following account: *The excessive Power of the Birkarti over the Laplanders, and the advantage they had of Monopolizing all Commodities, had made them so Rich and Insolent, that they oppress'd the Poor, by keeping all the best Things for their own shaves, and giving that which was wert nothing to the poorer sort. The Poor being exasperated at this usage, complain'd thereof to King Gustave, who sent Henry Lawrenson to Goal, and Fined him severely. After which he ordered the Tributes of the Laplanders to be paid immediately into his Treasury, and granted Liberty of Commerce with them to all, without exception.*

This *Henry Lawrenson* was questionless one of the chief Men among the *Birkarti* under the Reign of King *Gustave I* and perhaps Brother to *David Lawrenson*, who together with *Nicholas Johnson* Deputies of the *Birkarti*, made an agreement in the year 1528. with King *Gustave*, concerning the Tribute and some other Matters, mentioned by us before. From whence it is evident, that their Privileges were taken from them afterwards, to wit, towards the latter end of

Gustavus's Reign. It was no more than just, that a few private Persons who abused their Power, to the detriment and oppression of others, should be deprived of their Privileges: Besides that, according to the Rules of good Policy, it was no more than Prudence, not to continue any longer so excessive a Power, granted to a few private Persons, over a vast number of People, and so large a Tract of Ground, who having got great Riches into their Hands, the same might be better employ'd, by making them circulate in the Kingdom, whereby the King might be enabled to drive out the Enemy, and maintain the Publick Liberty, than to uphold the Pride of a few useles Persons among the *Birkarti*. The King having thus put a period to the Power of the *Birkarti*, who were Governours of the several *Lapmarks*, and had the Titles of Kings bestowed upon them by the *Laplanders*, he sent thither Governours of his own, who levied Taxes, and had the Administration of the Government in his Name.

These Governours are by the *Swedes* call'd *Laplounger*, by the *Laplanders* *Konunga Olmei*, i. e. *Royal Men*, or *Kings Men*. Of these mention is made in a certain Patent granted by *K. Gustave I.* in the year 1559. to *Mr. Michael*, the first Priest of *Lapland*; the Words are to this purpose: *We therefore command all our Officers in Lapland, as well Governours as others, &c.* These, it seems, had at first the sole Administration of all Publick Affairs; as will appear more hereafter, in the following Chapter, both in Collecting of Taxes and Administration of Justice. But when afterwards *Charles IX.* made a new Division of the Country, and put every thing in a better order, they had others joined with them, some being Commissioned for the Administration of Justice, others for the Examining of Causes, and dispatching other Publick Affairs.

And thus it continued, till at last the State of the Government was reduced to what it is now. For the *Laplanders* have in our time, next under their King, a Provincial Judge, one of the Senators of the *Swedish* Kingdom, call'd by them *Lagman*, and his Deputy, call'd *Under Lagman*; next to them one call'd *Laglesaren*, i. e. the Interpreter of the Law, and several others whose Business it is to take cognizance of Causes, and to pronounce

Sentence. Then they have a Governour of the Province call'd *Lands-hafdingh*, and the Governours of the *Lapmarks*, call'd *Lapfoughden*, with their Officers stil'd *Landmen*, whose business is to see Judgment Executed, to collect the Tributes, preserve the Publick Peace, and to perform all other Duties of this nature. *Lundius* say that in his time there was but one Governour or *Touga* of the three *Lapmarks* of *Uma*, and *Lublak*, who was much esteemed of among the *Laplanders*: That their Custom is, as often as their Governour comes among them, to offer him a Present of a Piece of Cheefe, called by them *Neslost*, and a piece of Flesh; in lieu of which, he allows to each of them three Spoonful of *Aqua Vitæ*, call'd *Puristnesta*, i. e. the Present of the Interview. They also Complement him (by an Interpreter, if he does not understand the *Lapland* Tongue) telling him, *that they are extremely Rejoiced, and thank God, so great and brave a Person as the Governour, is in their Country; which they perform with low Reverence.*

This is the present Condition of the *Swedish* Government in *Lapland*.

C H A P. XIII.

Of the Courts of Justice, and Tributes, of the Laplanders.

HAYING describ'd to you just now the true State of the Government of the Modern *Laplanders*, we will proceed to those Matters that are managed by it. These may again be consider'd under two different Heads; the first belonging to the Administration of Justice; the second to the collecting of the Tributes: Of the former there are scarce any footsteps left, tho' it is very probable, that their Kings, before they were subject to any Foreign Power, did exercise this Authority, as afterwards, when they were subdued by the *Birkarti*, these kept it in their own hands. *Ziegler* makes no mention of any Judges among them, but says, that in case any differences arise, they used to come into *Sweden*. They refer the Decision of their Differences, says he, that are very dubious, to the Courts of *Sweden*. I suppose he means those of great moment, such as the *Birkarti* would not, or had not Power to determine. These were however not very frequent among them; those were grievous Crimes, as Theft, Rapine, Murthers, Adulteries, and such like, being scarce known in *Lapland*; besides that, they never lend nor borrow any Money, every one living contented upon what he possesses of his own; which takes away the chief cause of those Controversies, which maintain so many Lawyers in other Countries. The chief Sin they are guilty of is, their Magical Superstitions, which many years since have been forbidden and punished there; as is evident from the words of *Olaus Magnus*. *This Northern Nation being, after they received the Christian Religion, restrained by the Law, durst not exercise in Publick this Art, or instruct others in it, under the forfeitures of their Lives.* But, after *K. Gustave I.* had removed the *Birkarti* from their station, and in their stead had put in his own Governours, then the Administration of Justice

since began to be managed with much more care and better order. But, above all the rest, I find, that King Charles IX, did take all possible care to have them Regulated and brought under a good Discipline, according to the Swedish Laws, as it appears by his Instructions given to one Lawrence Lawrenson, his Governour of Lapland, dated an Stockholm 10 Octob. 1610.

WE Charles, &c. *Constitute our Faithful Minister Lawrence Lawrenson, Governour of our Lapland Subjects, as well in the Mark of Uma, as those of Pitha and Luhliah. And we command him to Govern them according to the Tenour of the Swedish Laws, as they are extant in Print, which we have given him for that purpose; to take care that no injury or violence be offered to them.*

John Torneus says, That now adays they have three several Governours, and as many Courts for the Administration of Justice. These are his Words: 'There are now three different Courts of Justice in Lapland; the first is that called *Anundsiänse*, or *Angermanland*; the second that of *Uma*, *Pitha*, and *Luhliah*; the third that of *Torna* and *Kjema*. In each of these presides a certain Governour, who are obliged to give Sentence in the King's Name, in the presence of a Judge and a Minister or Priest.

Where it is to be observed, that they add the Priest to the Governour, to restrain him from doing Injustice, by his presence. I don't find the precise time set down, when those Courts of Justice used to be kept in former times, tho' my opinion is, that it was at their Fairs, when there used to be a great concourse of People to expedite their Business. This was commonly twice every year, pursuant to their Charters granted by King Charles IX. once in the Summer and once in the Winter, but is now in the months of *January* and *February*.

Those Courts of Justice, says Torneus, have every one their own President, who every year in *January* and *February*, are obliged to Administer Justice in the King's Name. These Courts are held in the same places where their Publick Markets and Fairs are kept, which are in each *Lapmark* appointed for that purpose, as will be shew'd anon.

Now we come to their Tributes: These were first on some Skins of wild Beasts, and were not paid by the *Laplanders* themselves, but by the *Birkarti*, as a Token of their Subjection to the Crown of Sweden, the Revenue being very inconsiderable in itself. *Bureus* in his MS. calls them, *Navgra Timber Graoskin*; but *Graoskin* signifies Gray Squirrel-Skins, they being all of that colour at the Winter time; and *Timber* denotes their number, being forty ry'd in one bundle. How many of those *Timbers* or Bundles the *Birkarti* used to give, is not expressed in the said MS. But according to the Agreement made betwixt King *Gustave I.* and them, they were to give eight, making 360 Skins, out of the *Lapmarks* of *Uuhlah* and *Pitha*; and those of *Torna* the same number, besides two Martins Skins for each. The *Birkarti* of *Uuhlah* and *Pitha* did not pay to the Crown any more than eight Bundles of Skins of Squirrels, call'd by them *Timbers*, and two Martin Skins. The *Birkarti* of *Torna* paid the same number, in respect of the *Laplanders* under their Jurisdiction.

This is the Tribute mentioned by *Ziegler*, when he says; *The Lapland Nation pays precious Skins for a Tribute.* These Men having been observed in his time, and under the Reign of *K. Gustave I.* with this alteration only; that they were obliged to pay double that number: For *us* says the before-mention'd Compact: *The Birkarti of Uuhlah and Pitha shall for the future pay every year sixteen Bundles, call'd by them Timbers, of Squirrel-Skins, and four Martin-Skins. The Birkarti of Torna shall do the same. The Sum total being 32 Bundles, or Timbers, of Squirrel-Skins, and 8 Martin-Skins.* This Agreement was completed in the year 1528. which was the first; the *Birkarti* paid this double Tribute.

But after the *Birkarti* were bereaved of their Antient Privileges, for Reasons before-mentioned, and the *Swedish* Kings began to gather the Tributes of the *Laplanders*, by their own Officers; it is very likely several other alterations were introduced. In the year 1602. it was ordained, that instead of Skins they should pay every Tenth Rain-deer, and the Tenth of all their dry'd Fish, as a Tribute.

This

This is evident from the Instructions given by King Charles to his Lapland Governours Olaus Burman, and Henry Beneytson, to this purpose, at Stockholm 22th of the fore-mention'd year; where also the following Reason is alledged, *Because the Kings Subjects in Lapland had hitherto no certain Law prescribed to them, in relation to what Tributes they were to pay, or in what kind or number they were to furnish them.* So that it seems as if the Swedish Governours, ever since the time of King Gustavus, used to make the Laplanders pay sometimes Skins, sometimes other Commodities, according as they suited best with their present occasions, which uncertainty of Tribute began to be burthenfome to the Laplanders, the Governours taking hold of this opportunity, to serve their own Turns, under pretence of the Publick Good. To prevent which, it was ordained, That the said Governours shall demand and take of the Laplanders every Tenth of their Rain-Deer, and the Tenth of all the dry'd Fish or Fish sum'd in the Country. That these Rain-Deer and dry'd Fish, shall be all the yearly Tribute they shall be obliged to pay; that no Skins, or any thing else of what kind soever, shall for the future be demanded of them. Either neither did this continue long perhaps, because it was found too heavy a Burthen for the Laplanders to be as being too destructive to their Herds; for which reason it was ordain'd about four years after, *viz.* in the year 1606. That each Native of Lapland, of the Age Seventeen, should pay either two Buck Rain-Deer, three Does, or eight Pounds (a certain weight not mentioned here) of dry'd Fish; as also every Tenth Fawn of their Tame Rain-Deer, and the Tenth Part of all the Fish they catch. Neither were the Birkarti any more spared than the Laplanders, their Tribute, being likewise appointed in the same year, *viz.* every Tenth Skin, and the Tenth of all their Fish; to be paid by every one of them that should frequent the Lapland Fairs, and Traffic there. Those that had any Rain-Deer, were also obliged to pay every Tenth to the Swedish Crown; for thus runs the Instruction given to the Governour; *Those of the Birkarti who have any Rain-Deer, are to give every Tenth, &c.* which has thus continued for a considerable time after the same rate, having been confirmed by another Edict of the same King Charles, in the year 1610.

Now adays they pay their Tributes in three different kinds, *viz.* in the Rain-Deer, Money or Skins, either plain or fitted for use; all which are paid in proportion to the Allotments of Ground they possess; for those that are possessed of the largest Allotments, they call *een beel skall*, i. e. a whole Tribute; those that have a less Tract of Ground in their possession, *een half skall*, i. e. half a Tribute, and so further in proportion. A *Laplander* therefore who is possess'd of an Allotment of a whole Tribute, pays for a Tribute yearly, two Crown Pieces, or *Rixdollars*. The chief Tribute of the Laplandlanders, says *Samuel Rheen*, is two *Rixdollars*, which they call *Skatt-dollars*; those are to be paid by every one who is obliged to pay a whole Tribute. *Job. Torneus* speaks to the same purpose: He that is liable to a whole Tribute, pays every year two *Rixdollars* to the Crown. But those who are not Masters of so large a Tract of Ground, or Allotment, pay no more than one *Rixdollar*. Others, says the same author, whose Allotment is only of half a Tribute, pay only one *Rixdollar*. But if it happens, as it oftentimes does, that they have no ready Money, they pay in their stead a certain number of Skins or Fish. The Skins are commonly either Foxes or Squirrel-Skins; of the last are reckoned equivalent to a *Rixdollar*; of the first one single Skin, and a pair of *Lapland* Shoes; the Fish are always dry'd Fish, two pounds of which are valued likewise at one *Rixdollar*; but to each of those Pounds there must be an addition made of five pounds over and above, there being so much commonly lost in the drying. And this pound, together with additional pounds, they call *Skatt Pound*, that is, the Pound for Tribute. This passage plainly shews, that the word *Pondo* used by the Author, implies a certain Weight of a great many Pounds. As for their Rain-Deer, of these they pay the Tenth, which are assessed not to each Family, but a whole Division. The beforementioned Author says to this purpose: They pay the Tenth of their Rain-Deer, each of which is valued at the rate of three *Rixdollars* silver Money. Those are given by the several Divisions; there being a certain Assessment made, how many each Division is to give. The rate here mentioned of the Rain-Deer, was appointed for this purpose; that in case any one had rather keep his Rain-Deer, he might know what price he was to pay

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for them, without being imposed upon. The third kind of Tribute to be paid are the Skins, each head of a Family being obliged to pay either one white Fox's Skin or two pair of Lapland Shoes, or in defect of those, half a Lapland pound of dried Pikes. The Laplanders, says the same Author, pay to the Crown either two pair of Lapland Skins for their Tentbs, or one white Fox's Skin, half a pound of dried Fack.

This is now the ordinary yearly Tribute paid by the Laplanders to the Swedish Crown, a considerable share which is by the King's Favour allotted for the Use and Maintenance of the Priests in Lapland, as we have told you before.

Now because those Tributes paid by the Laplanders must be carried a great way both by Sea and Land, before they can be laid up in the King's Storehouses, it is ordained, that besides those ordinary Taxes, every Housekeeper shall give one pair of Shoes, which they call *Hakapaleka*, or the price of the Carriage. To this purpose *Samuel Rbeen* says thus: *Besides this, the Laplanders pay one pair of Lapland Shoes for Hakapaleka, or the Wages of the Ship, or Transport Money, which is an equivalent for the charge the Crown is to be at, in Transporting those Commodities.*

Those who are Commissioned to gather those Tributes are by the Swedes called *Lappefrugdar*, who owe their Origin to King *Gustave I.* after the removal of the *Berkarti*, as has been shewn already. Of those Officers mention is made in the Instructions given by King *Charles I.* to *Olaus Burman*, and *Henry Benysson*, in the year 1600. and to *Laurence Lawrenson*, in the year 1610. In the latter of which it is expressly said; *We have commanded him, that he shall demand and receive the Tributes payable by the Laplanders inhabiting the beforementioned Lapmarks, upon the same Foot, as the same were settled by our Edict issued in the year 1606.*

These are all the Tributes they pay to the King of Sweden.

Besides which, they pay likewise something to the King of Denmark, and the great Duke of Muscovy; not that they are Subject to three different Princes, but on the account of several Advantages they receive from the Territories belonging to those Princes. Concerning which

not but give you the words of Mr. *Joh. Tornæus*:
*Some of the Laplanders, who are Subjects of Sweden, have
 fully discharged their Duty, tho' they have paid their
 Taxes to one King; being obliged to pay some to two, some
 to three Princes; not that they acknowledge them all for their
 Sovereigns; but because they have free liberty to Fish and
 Hunt, in their Territories. Thus all the Divisions of the
 Lapmark of Torna lying beyond the Mountains, pay a
 Tribute to the Danish King, because they have liberty given
 them, to send down their Cattle from the Mountains, quite
 scorched up by the excessive heat of the Summer Season, into
 the lower Grounds near the Sea-side, where they both feed
 and refresh them, and at the same time enjoy the conveni-
 ence of Fishing; which Countries belonging to the King of
 Denmark, they pay him one half of this Tribute they are
 obliged to pay to the Swedish King. The Divisions lying
 beyond the Mountains, here mentioned, are those of
Autokeine, Anjovara, Teno, and Utziocki, as he calls
 them. The Laplanders inhabiting the Division of *Enare*,
 in the Lapmark of *Kiema*, are under the same circum-
 stances; because they both Hunt and Fish in the Territo-
 ries of the King of Denmark, and of the Great Duke of
Muscovy; for which they pay, besides their ordinary Tri-
 butes, to the first one half, and to the last one third part
 of what they are obliged to pay to the King of Sweden.
 This Tribute used in former times to be collected when
 the Governour pleased, and afterwards only in the Win-
 ter; as *Andr. Buraus* observes: *In the Winter time, says
 he, when they are to pay the Tribute, they meet in a kind of
 Fairs, at a certain appointed time and place. From whence
 it appears, that a certain time used to be appointed for
 their meeting in every Lapmark, in order to pay their
 Tribute.**

This Custom continued till certain places were deter-
 mined for the keeping of their Publick Markets and
 Fairs, when it was ordred, that for the future they
 should pay their Tribute at those Fairs; which course
 they still take. The Laplanders, says *Samuel Rheen*, pay
 their Tribute at the time of their Publick Fairs, whither
 the Governour came to receive it, But at what time
 those Fairs were kept, will appear from what we are to
 say concerning their Fairs, in the next Chapter.

C H A P. XIV.

Of the Fairs of the Laplanders.

AMong their Publick Affairs, which we have treated of hitherto, their Traffick is none of the least. What Custom the *Laplanders* observed in their Dealing in ancient Times, is not well known. *Paulus Fovius* says, that those who brought their Commodities thither to Sale used to expose their Wares, and so go their ways, when the *Laplanders* would come and take of them, what they found for their purpose; in lieu of which they receive an equivalent in Skins, without speaking one word. These are his Words: The *Laplanders* Trade in white Furs called *Ermins*, which they exchange with divers sorts of Commodities, tho' at the same time they avoid the Conversation and sight of the Merchants. They deal altogether by way of Exchange; so that after they have sincerely and faithfully rated the Goods, they have in lieu of them the full equivalent in Skins, to the absent or unknown Merchant. He says, that they avoid the Conversation and Sight of the Merchants, pursuant to the description he had given of them before; That they were a barbarous Nation, beyond all belief, so suspicious, as to run away at the sight of a Ship, or the Footsteps of a Stranger.

This is contradicted by *Ziegler*, who says, That they buy and sell without using any words, yet he attributes the reason of it to their Language, which is quite different from those of other Nations, and consequently not to be understood by them. They Trade both with Money and by Exchange, so as to communicate their Thoughts not by Words, but by Nodding to one another, and this not out of Rusticity, or for want of Sense, but because their Language being peculiar to themselves, is not understood by the Neighbouring Nations.

These words, *not out of Rusticity, or for want of Sense* seem to be inserted in contradiction of *Fovius*. *Herber*
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in agrees with Ziegler, when he says, *They don't understand the use of Gold and Silver Coin, being contented to trade by way of Exchange only; and, because they are quite ignorant of Foreign Languages, they are reputed among some Nations a Dumb People.* And so does Olaus Magnus, who speaks to this purpose: *They Exchange their Commodities without the help of Money, or making use of Words, but by a faithful and tacit mutual consent; not for want of Sense, and by reason of their Barbarity, but because their Language being peculiar to themselves, is little understood by the Neighbouring Nations.* This is confirmed by Damian a Goes, when he says; *They Traffick only by way of Exchange, whereby they get both Provisions and Money, without the use of Words, but only by Nodding; which is so imputed to the barbarity and harshness of their Language.* At the end of the Lapland Tongue we shall treat in a peculiar Chapter.

What relates to their Traffick, we find, that the same was exercised in former times, without speaking a word, but by Nodding to one another; neither could it properly be called Buying and Selling, but rather an Exchange; *only by Exchange,* says Damian and Olaus; *They carry on their Traffick without Money, by Exchange.* Which makes me almost imagine, that in the before cited passage of Ziegler, ought to be read instead of *permutatione Pecunia*, by exchange of Money, *permutatione nec Pecunia*, by Exchange and not Money. That they carried on their Traffick in antient Times by Exchange only, I gather from thence; because neither they, nor the Neighbouring Nations, were acquainted with the use of Coin.

This is evident in the Kingdom of Sweden; where in those days there was no Money Coined, and scarce any found at all, except what was brought thither out of the Neighbouring Nations, especially out of England and Scotland. What wonder then, if the Laplanders were unacquainted with the use of Coin? Neither is it probable, that in after times when they lived under the Jurisdiction of the *Birkarti*, they could be acquainted with the use of Money; because these Monopolizing all the Trade of Lapland, did not buy any thing for ready Money, but exchanged their Commodities for such things as the Laplanders stood most in need of. It is, besides this,

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observable.

observable, that the *Laplanders* are to this day Strange to any Current Coin, unless they be half and whole *Rixdollars*. The *Laplanders*, says *Joh. Torneus*, neither know nor takes any other Money, but *Rixdollars*. Any other Coin whether Silver, Gold, or Copper, he values at nothing.

Now considering, that the *Rixdollar* is a Coin not a very antient date, this Money having never been Coined, before the discovery of the Silver Mine in the Vale of *Foachim*, their acquaintance with Current Money cannot be of a very long standing; and that they are strangers to any other Coin, is likewise verified by *Samuel Rbeen*. The *Laplanders*, says he, value no other Coin, except *Rixdollars*; each of which they reckon at two Ounces; so that a *Rixdollar* is among them equivalent to two of their Ounces.

From whence it is apparent, that the *Laplanders* are acquainted only with *Rixdollars*, and that they value those also by weight; which makes me suspect, that in former Times they did not as much as know this Coin, or took it in Payment for their Commodities, till they were obliged to pay it for their Tribute; as I told you before, where I shew'd you at the same time, that the same was introduced but of late years; so that I am not able to guess at the meaning of *Damian a Goes*, in his beforementioned passage, *permutatione tantum annonam Pecuniam acquirunt*; by this Exchange they get only Provisions and Money. For how can that be called an Exchange, when ready Money is got by it? And to what purpose should those People sell their Commodities for Money, when they had no use for it, neither among themselves nor their Neighbours? Perhaps instead of *Pecuniam*, ought to be read *nec Pecuniam*; so that the Sense would be, they are not solicitous in procuring Money, as to provide themselves with Provisions and other Necessaries; tho' what he says concerning their Provisions, admits also of a Limitation; as we shall see hereafter.

But whatever may be the Sense of this passage of *Damian*, this is most certain, that in former times the *Laplanders* used to Traffick by Bartering their Commodities for others, and that even to this day they are not very fond of Money, or at least of no more than is requisite for the payment of their Tribute. Which makes *Samuel Rbeen*

been, after he had given a Catalogue of their Commodities, and the Rate they bear, in proportion to ready Money, say thus; *It is observable that the said Commodities are not bought for ready Money, but they Barter one Commodity for another.*

Which plainly shews, that the way of Dealing by Exchange, is still used among the *Laplanders*, and that seldom any thing is bought or sold for Money: Which makes the same Author say, that neither the *Laplanders* nor the *Chapmen* who bring any thing to Sale there, ever require any Money, unless it be upon the account of some extraordinary precious Commodity. *If either the Merchant, says he, or the Laplander happens to meet with any thing that is rare or precious, this is bought for ready Money.*

They do however not now adays bargain by Nods and Signs, as they did formerly, but by Speech, there being now Money among them who are not acquainted with their Neighbouring Tongues, or else they deal by Interpreters, of whom they have a sufficient number. *When they are to Traffick, says the same Author, with Foreigners, whose Language they don't understand, they make use of Interpreters, of whom there are many in Lapland.* They with whom they Traffick for the most part, are their Neighbours, the *Swedes* and *Norwegians* on the one, the *Finlanders* and the *Muscovites* on the other side: Neither was it otherwise in antient Times, with this difference only, That whilst they were under the Jurisdiction of the *Birkarti*, these pretended to monopolize the whole Trade to themselves, with exclusion to all others, especially those bordering upon *Sweden*. The M. S. of *Bureaus* seems to intimate this, when it says, That King *Magnus Ladulaos* granted to the *Birkarti* a full power over them, among which the power of Monopolizing their Trade might, as I suppose, be none of the least, especially since I find in the Declaration of King *Gustave I.* that the peculiar Rights and Privileges of Commerce, are mentioned as having been in the possession of their Ancestors. In relation of which was made the Prohibition of King *Charles IX.* forbidding them to Traffick in *Lapland*, according to their former Custom. The Words of the Proclamation, Publish'd in the year 1602. run thus: *We for-*
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bid for the future the Birkarti, or any others, to Traffick in Lapland for Skins, or any other Commodities, as hath been practised hitherto.

So that before that time the Birkarti either used alone or at least before all others, to Traffick with the Laplanders, by bringing their Commodities into Lapland, which they exchanged for Skins, and sold them afterwards for ready Money to other Nations. This was their constant practise, till the Reign of King Gustave I. when the Birkarti were removed from the Jurisdiction they had hitherto exercised over the Laplanders, and which, as the M. S. of Buraus says, had made them both Rich and Proud. The Birkarti, says he, grew Strong, Powerful and Rich, gave to the poorer sort things of no value, and kept the best for their own use. Neither was King Gustave able for all this, to make sufficient Provision against the Encroachments; for tho he had taken the Power they had over the Laplanders, out of their hands, they did nevertheless continue their Commerce with them with great success; being better skill'd in the Manners of the People, and Condition of the Country, than other Nations. This induc'd K. Charles to issue out his Proclamation. in the year 1602. by virtue of which, they were absolutely forbidden to Travel up and down the Country, and the Monoply of all Skins to be sold, declar'd to belong to the Crown, a certain Rate being set at the same time, according to which the Laplanders might exchange them for other Commodities. The Words run thus: *Our Governours in Lapland, shall be obliged to buy up for our use, whatsoever Skins are found there, according to the Statute and Rate appointed for this purpose.*

This Ediſt was renew'd in the year 1610. a Clause being only inserted, for the bringing of the Skins of Elks into the King's Store-houses gratis. The Words are to this effect: *The Laplanders shall be obliged to bring to our Governour all the Skins fit for Sale, who shall give them the full value of them in such other Commodities, as are appointed for the exchange of Skins. But all the Skins of Elks taken in Lapland, shall be seized upon for our use without any reward. If any one take this Beast, the Flesh shall be for his own use, but the Skin belongs to us and our Crown.*

Their Trade now adays is not enclosed in such narrow Bounds, so that those who live near the Mountains that divide Sweden from Norway, Traffick with the Norwegians and Swedes (as Samuel Rheen observes) as those who inhabit the more Northern and Eastern Parts, Trade with the Muscovites and Finlanders.

We will come to their Commodities, which they exchange for others: *Jovius* makes mention only of certain white Skins, call'd *Ermins*. *Ziegler* speaks also of fish; They catch such a vast quantity of Fish, says he, that they preserve them in Ponds, and afterwards carry them into the next adjacent Parts of the Northern Bothnia, and white Ruffia. But they have many other Commodities, which *Olaus Magnus* comprehends under the general Title of precious Skins. *Samuel Rheen* gives us the following Catalogue of them. The Commodities of the Laplanders are Rain-Deer and their Skins, the Skins of black, red, blue, and white Foxes; the Skins of Otters, Gluttons or Badgers, of Martins, Beavers, and Squirrels, as likewise of Wolves and Bears; Lapland Garments, Boots, Shoes, Gloves, dried Pike, Cheeses of Rain-Deer, &c.

Lundius says, that the Inhabitants of the *Lapmark* of *Umea* do Traffick with the Norwegians, in Hares, and the Leaves and Bark of Birch-Tree, of which they have none; these they gather in the Summer time from under the Trees, and make them up in small Packs, two of which fills up one of the Pannels of a Rain-Deer; each Packet is sold for a Rixdollar.

These are Commodities which the Laplanders exchange for Silver; Rixdollars, Woollen and Linnen Cloath, Copper, Brass, Salt, Meal, Ox's Hides, Brimstone, Needles, Knives, Aqua Vitæ, and what is most surprizing, likewise for Tobacco, they being great lovers of this Weed, as I have told you before, as likewise how that King *Charles* had ordain'd a certain Rate, according to which they were to be disposed of for the use of the Crown.

This Custom continues as yet, in one respect; forasmuch as they do regulate their Traffick, and the Price of theirs, as well as Foreign Commodities, according to a certain general Rate, made in proportion of the intrinsic Value of a Rixdollar, containing in weight two of their Ounces, but makes scarce one of ours.

Thus they rate an indifferent Rain-Deer at two Rixdollars, or four of their Ounces, but one of the biggest size, such as they use to draw their Sledges, loaden with their Equipage, at three Rixdollars, or six of their Ounces. The Skin of a wild Raindeer at one Rixdollar and a half, or three Ounces of Silver. The Skin of a tame Male Raindeer at one Rixdollar, but if castrated, at three or four parts of a Rixdollar. The Skin of a Female Raindeer at half a Rixdollar. An ordinary Fox's Skin at one Rixdollar; forty gray Squirrel Skins (call'd by them a *Timber*) one Rixdollar; one Martins Skin at the same price; and three white Fox's Skins at the same rate; a Bear's Skin at two Rixdollars; a Wolfs Skin at the same. A *Laplana* Robe (which they call *Mudd*) of the common sort, for three Rixdollars, and a pair of *Lapland* Boots at half a Rixdollar; four pair of *Lapland* Shoes are reckon'd equivalent to one pair of Boots, or Gloves, or likewise to a Barrel of dry'd Pike.

On the other hand, the Commodities Imported to them they value thus: A Yard of course Woollen Cloath, such as they call *Silesian* or *Tungermynnden* Cloath, at one Rixdollar, or two of their Ounces of Silver; three pound of Copper at the same price; one Barrel of Meal at two Rixdollars and a half, or five Ounces; two pounds of Salt at half a Rixdollar; ten yards of the coarsest Cloath such as the Boors make themselves, call'd *Waldemar*, at one Rixdollar; one quart of *Aqua Vita* at half a Rixdollar; according to the computation left us by *Samuel Rbeem*. If they happen to meet with any Commodities of less value, they exchange them with one, two, or three gray Squirrel Skins, and so further to ten Skins, which number of Skins the *Laplanders* call *Artog*, and account them equivalent to the fourth part of a Rixdollar; thus in the Woody Parts of *Lapland*, a white Hare Skin is reckon'd equivalent to two Squirrel Skins.

These are the Commodities which are interchang'd betwixt them and the *Swedes*. But into *Norway* they carry Rugs, or Coverlets of Rain-Deer Skins, or sometimes the bare Skins, or the live Beasts; Cheese made of Rain-Deer, and the Feathers of Birds; besides several other Things they have out of *Sweden*, such as Copper or Brass Vessels, coarse Cloath, such as the *Swedish* Boors make, which they exchange for Oxen and Cows, whose Milk they make use of during the Summer, and kill them

em in the Winter for Food ; for Goats, Sheep, out whose Skin they make themselves Rugs ; for Silver, Black Foxes Skins, and the Skins of Otters ; for Wool-Blankets, for Fish, which they sell to the Swedes ; such as Herrings, Poor-Jack, and Skaits, as the same are cited by the before-mentioned Author. *Joh. Tornæus* gives us the following account of it, in few Words. The Laplanders Traffick in Norway, and with the Swedish Subjects of Bothnia. They buy both Woollen and Linen Cloath, coarse and fine ; Hemp, Meat, Bread, Brags and Iron Pots, and such like Country Utensils. But their chiefest business in Norway is to buy Beasts, which they Sacrifice to their Idols. But the Laplanders, says *Samuel Rheen*, take it their chiefest care, to buy here such Beasts, as they attend to Sacrifice to their Idols in Autumn.

Whether there were any certain Places and Time appointed for their Traffick in antient Times, I will not pretend to determine. *Olaus Magnus* seems to affirm it, L. 4. c. 5. when he says ; There were certain Places appointed, either in the Fields, or upon the Ice, where they kept their Fairs and Traffick every year, and exposed to Publick View what they had got by their Industry, either at home or abroad. But he does not ascertain thole Times and Places. It is certain, that when K. *Charles I.* did by his Proclamation forbid the *Birkarti* to Travel all over Lapland at all Times ; he nevertheless, for the Encouragement of Trade, did appoint certain Times and Places, when and where they should keep their Fairs every year ; the Words of the Proclamation, publish'd in the year 1602. run thus : ' And because it is our Will, that the *Birkarti* shall not Traffick in Lapland for the future, in the same manner as is before-mentioned, we have thought fit to appoint in each Lapmark two Fairs to be kept every year, one in the Summer, the other in the Winter, as it shall be adjudged most convenient. It is therefore, that the Governours of the Lapmarks shall be obliged to pitch upon certain convenient Places, where to keep these Fairs, and to appoint the most proper Times, for the Laplanders, *Birkarti*, *Muscovites*, and others, to come to these Fairs. These Fairs are each to last for two or three Weeks, during which time every one shall be at liberty, to Traffick as he finds it most for his Interest ; for which purpose the said Governours

vernours shall be obliged to erect as many Booths and Sheds as conveniently may be done.

It seems by this, as if before that time, nothing like it had been observ'd in *Lapland*, the King taking no other notice of it, than of a thing then first to be put in Execution by his Order; which is the reason that he does not appoint or mention any certain Times or Places, but leaves it to the discretion of his Governours, to pitch up on them hereafter; which, that it was performed afterwards. *Andreas Bureaus* tells us in the following Words: *In the Winter when they are to pay the Tribute, they meet at certain Times and Places, in some Barns, or Store-houses at which time also those Merchants whom, as we told you they call Birkarti, do expose their Commodities to Sale* But considering he is also silent, as to the true Name of these Places, and the exact Time, it seems, that those Fairs had not the desired Effect, which mov'd *Queen Christine* to take more effectual Care in this Matter, and to appoint with more exactness, the certain Times and Places where those Fairs were to be kept. Her Patent was granted in the year 1640. by virtue of which two Fairs were granted, one to be kept in *January*, at *Arwiserf*, the other in *February*, at *Arieplug*. The word run thus: 'Secondly, we have granted and ordain'd two Fairs to be kept, the first at *Arwiserf*, beginning on *St. Paul's Day*, or the 25th of *January*; the second at *Arieplug*, beginning on *Candlemas-Day*, or the 2d of *February*, which Fairs shall continue for 3 days successively every year, in certain places appointed for that purpose, during which time, as well the Inhabitants of *Pitha*, as all other *Laplanders*, shall have free liberty to meet and to vend their Commodities. The first of these Fairs to be kept in the next following year, 1641.

Ever since this time, those Fairs began to be kept with more order than before, and continue thus to this day, as is evident from what *Samuel Rheen* has observ'd concerning them: *In all the Lapmarks, says he, are certain Times appointed in the Spring, for their Fairs; the Feast of Epiphany, or the twelfth day, in the Lapmark of Uma St. Paul, in the Lapmark of Lulah; the Feast of the Purification of the V. Mary, or Candlemas-Day, in the Lapmark of Pitha, Torna, and Kima. Here you have precise Days appointed by Queen Christine for their F*

cept the Fair of *Uma*, which I suppose has been more frequented and observed than any others, ever since the time of *K. Charles I.* as being the nearest to *Sweden*. Those that Trade into *Norway*, go thither about twice a year *viz.* About *St. John's* or *Midsummer-Day*, in the Summer, and *All-Saints* Day in Autumn. The *Laplanders*, says the before-mentioned Author, inhabiting the Mountains, Trade likewise with the *Norwegians*, where so famous Fairs are kept, one about *St. John's*, or *Midsummer-Day*, which they call *Hansmæssa*, the second on the day of *Simon and Jude*, or *All-Saints*.

And thus much for the times appointed for the Traffick of the *Laplanders*. *Paulus Jovius* gives them this Eulogium, that in former times they were very Faithful and just in their Dealings; They exchange their Commodities, says he, with all imaginable Sincerity. And *Olaus Magnus* says, They perform their Exchanges very Faithfully and justly. But *Damian a Goes* seems to charge them with craftiness, when he says, They are very cunning and thow-pac'd in their Exchanges. *Samuel Rbeen* tells us plainly, That the *Laplanders* are very deceitful and crafty in their Dealings, to such a degree, that scarce any body, who unacquainted with their Tricks, will be able to escape undeceived. 'Tis probable, that while they found the Foreigners to deal honestly with them, they used likewise to do them Justice; but after they became sensible of the Deceits of others, they began to take the same methods, to avoid being deceived by them. But of this has been spoken before; so that this may suffice to give you some insight into their manner of Trafficking, and their Fairs.

C H A P. XV.

Of the Language of the Laplanders.

WE told you in the preceding Chapter, that the Language of the Laplanders was such as had scarce an affinity with their Neighbouring Languages. We will now endeavour to investigate what it is. A Language generally used in a Country, being to be reputed their Language. Ziegler says, *They have a peculiar Language unknown to their Neighbours.* Damian chargeth it with *Barbarity and harshness of Speech.* Our Modern Author say, their Language is a confused Miscellany of the Neighbouring Languages. The Lapland *Dialect*, says *Joh. Tornæus*, *participates of several other Languages, which is the reason that some will have it call'd Lingua Lapponica from eet Lappat Spwack, i. e. a Tongue patch'd together.* Samuel Rheen agrees with this opinion, when he says, *The Lapland Tongue seems to be patch'd together out of the Remnants of many other Languages.* To prove which, he tells us, *That it is fill'd up with many Finland and Swedish Words; as for instance, Stour, is in Swedish Steor Salug, in Swedish Saligh; as likewise with several Latin ones, as Porcus, Oriens. &c.* There are however not few, who, notwithstanding they acknowledge this Language to have borrow'd many Words from the Neighbouring Nations, yet are of opinion, that it contains many Words and Expressions peculiar to it self, and neither known nor used by other Nations. *Joh. Tornæus* himself confesses afterwards, *That they have many peculiar and Original Words, as well as Expressions.*

You see, he allows both peculiar Words and Phrase in the Lapland Tongue, such as are not used in other Languages. Others there are, who deduce its Origin from the Finland Language. Truly it is confess'd by all that there is a great Affinity betwixt those two Languages. *Munster* in his Cosmogræpy, says thus: *The Finland Tongue, as it is spoken in the Inland Countries, has not the*

congruity either with the Swedish or Muscovite Languages, but is a peculiar Language belonging to the Laplanders inhabiting the most Northern Provinces. Samuel Johnson says expressly, The Lapland Tongue has a great Affinity with the Finland Language. Mr. Zachary Plantin, in his Preface to a M. S. Lapland Dictionary, says thus; concerning the great Affinity that is observed in the general of those two Languages (of Lapland and Finland) is obvious beyond contradiction. Those that are versed in either of them, may soon be convinced of it. This Opinion I take upon as absolutely true; and to make it the more evident, I have here inserted some Words commonly used among the Laplanders, which differ very little from the Finland Words.

God is by the Laplanders call'd *Jubmal* or *Immel*, by the Finlanders *Jumala*.

Fire, by the Laplanders, *Tolle*; by the Finlanders *Tuli*.

A Day, by the Laplanders, *Paiwe*; by the Finlanders *Päivä*.

The Night
River
Lake

Mountain
Forest
Eye
Nose
Arm
The Hand
The Foot
Heefe
Hoofs
Shoe
Shed or Hutt
An Arrow
War
King
Father
Mother
Brother
Bride.

The Laplanders call

Fi
Focki
Faur
Fenga
Warra
Medz
Silma
Niuna
Ketawerth
Kiet
Falk
Fost
Sappad
Kamatb
Kaote
Niaola
Tziaod
Konnagas
Atkia
Am
Wellje
Morswi

The Finlanders say

Ye
The same
Farwi
Fæe
Touori
Medza
The same
Nene
Kasiwerfi
Kesi
Falka
Fuusto
Saapas
Kamgete
Koto
Nuoli
Sote
Cuningas
Aja
Ama
Weli
Morsiam

A Dog	the Laplanders call	Picdnak	The Finlanders say	Peinika
A Ferret		Nata		Nete
A Squirrel		Orre		Orawa
A Bird		Lodo		Lindu
A Fish		Quali		Cala
A Salmon		Lofa		Lobi
A wild Pine-Tree		Quaofa		Caiusi

These words, if I am not mistaken, may be sufficient to shew the Affinity that we said was betwixt the *Finland* and *Lapland* Languages. And considering that the Words here set down don't signify any thing that is Foreign, but what is meerly Natural, and such as the *Laplanders* could not live without at any time; this makes me imagine, that the *Laplanders* never used any Language peculiar to themselves, and altogether different from that of the *Finlanders*; but that it took its Origin Off-spring thence: For if they had a Language of their own quite different from others, as some suppose they had, what could induce them not to explain such Things as were of daily use to them, and had been so at all times, as long as they were *Laplanders*, by significant Words of their own Tongue, but by such as are obvious that they owe their Off-spring to the *Finland* Tongue? Certain it is, that this, contrary to the Custom of all other Nations, who never express Things of common Use by Foreign, but rather by their own Words, if they had a Language they may properly call their own, as may be at large demonstrated, from the Language of the *Germans*, the Antient *French* or *Gauls*, *Spaniards*, *Italians*, *Greeks*, and others. Neither does the thing bear a great Dispute, if it be supposed (as we have shewn before) and may easily be conjectur'd from the great Similitude of those two Languages, that the *Laplanders* are originally Descended from the *Finlanders*. For what could move them to use any other Language, but the same that was transmitted to them from their Ancestors? *Wickonius* makes use of this Argument, to shew that the *Laplanders* were of the same Off-spring with the *Finlanders*; for thus he says in his Account of Sweden; *As the Lapland Nation seems to owe its Off-spring to the Finningi, so there is a great Congruity in their Language.* He looks upon this as a Natural Consequence, to

ended from a Nation, and to use the same Language; that therefore this may be applied justly to the *Laplanders*: which seems to be no more than Truth. Some believe will be apt to object, that it is not probable, that those who are of Opinion that the *Laplanders* have a peculiar Language, could be destitute of all Reason, and that therefore there must be something in it, upon which they founded their Judgment.

To answer this, it must be confess'd, that there are many Words used by the *Laplanders*, not in the least agreeable with the Language of the *Finlanders*, as will appear from the following Words:

The Skin	<i>Beive</i>	<i>Auringa</i>
Heaven	<i>Albme</i>	<i>Taiwas</i>
Water	<i>Kietze</i>	<i>Wesi</i>
Rain	<i>Abbra</i>	<i>Sade</i>
Snow	<i>Mota</i>	<i>Lumi</i>
Mankind	<i>Ulmuyd</i>	<i>Ihmiken</i>
A Man	<i>Albma or Olma</i>	<i>Mies</i>
A Woman	<i>Nissum</i>	<i>Waimo</i>
Hair	<i>Weopt</i>	<i>Hiuké</i>
The Mouth	<i>Nialbme</i>	<i>Sun</i>
The Chin	<i>Kaig</i>	<i>Leuea</i>
The Heart	<i>Waibme</i>	<i>Sydaon</i>
The Flesh	<i>Ogge</i>	<i>Liba</i>
A Wolff	<i>Seibik</i>	<i>Susi</i>
A Bear	<i>Muriet</i>	<i>Karbx</i>
A Fox	<i>Riemmes</i>	<i>Kettu</i>

The great difference that appears betwixt these and any other Words, has questionless given occasion to me to believe, that in antient Times the *Laplanders* had a Language peculiar to themselves, and quite different from that of the *Finlanders*, of which these were the remainders.

They alledge for another Reason, That the *Laplanders* standing in fear of the *Finlanders*, were forced to use a Language different from the others, to avoid the jeares and Designs of the *Finlanders*.

Concerning this Point, *Olaus Petri* says thus: ' They us'd frequently to meet with Spies, who approached in the Night time, near to their Huts, hearkning what they

• they were transacting among themselves; where
 • following the Policy of their Ancestors, they thou
 • fit to retire into the Division of *Rengo*, in the Provi
 • of *Nolna*, where it was advised, to frame unto the
 • selves a new Language (such as they now spea
 • quite different from that of the *Finlanders*; so t
 • there remain but very few *Finland* Words in the M
 • dern *Lapland* Language.

By those *Finland* Spies, he understands the same, t
 were forced from their Habitations by the *Tawastii*, u
 der the conduct of *Matthew Kurk*, as is manifest fr
 his preceding Words.

Others are of Opinion, that these are the Remna
 of the same Language they used when they first sett
 in *Lapland*, which they believe to be the *Tartarian* L
 guage, but without the least appearance of Reason, th
 being so vast a difference betwixt that and the *Lapl
 Tongue*, that there is not one word to be found, t
 signifies the same in both. To convince you of
 Truth of it, I will give you some Instances in the *T
 rarian* Language.

God	<i>Allah</i>	<i>Jubmel</i>
The Sun	<i>Gynesh</i>	<i>Beiwe</i>
Heaven	<i>Gioceb</i>	<i>Alra</i>
Fire	<i>Atash</i>	<i>Tulla</i>
The Air	<i>Fusger</i>	<i>Biagga</i>
Water	<i>Sauf</i>	<i>Tziatz</i>
A Lake	<i>Dannis</i>	<i>Faur</i>
Ice	<i>Buus</i>	<i>Fenga</i>
The Earth	<i>Fer or Toprak</i>	<i>Anuam</i>
A Mountain	<i>Dagda</i>	<i>Ware</i>
A Man	<i>Adam</i>	<i>Aolmaitz</i>
Hair	<i>Sadsh</i>	<i>Waopta</i>
The Eye	<i>Gios</i>	<i>Tzialme</i>
A Nose	<i>Bumum</i>	<i>Nierunc</i>
A Hearth	<i>Beichlar</i>	<i>Semao</i>
An Arm	<i>Ahl</i>	<i>Kiettawaerds</i>
A Hand	<i>Cholum</i>	<i>Kietta</i>
A Foot	<i>Ajach</i>	<i>Fwobge</i>
A Heart	<i>Furck</i>	<i>Waimao</i>
A Bow	<i>Fay</i>	<i>Taugh</i>
An Arrow	<i>Osh</i>	<i>Niala</i>

Father	The Tartars call	Babam	The Laplanders	Abzia
Mother		Anasse		Anna
Brother		Cardash		Wietæ
Sister		Kjiscardashe		Aobbe
A Wolff		Sirma		Kurt
A Bear		Ajusf		Kwoptza
A Fish		Balich		Kwele

And the same Incongruity may be observed in the rest, that it is ridiculous to make the least reflection upon the *Tartarian* Language. Neither has the other Opinion the least resemblance of Truth in it, as being a meer Fiction.

For, why did they only make this alteration in a few Words, and not in all the rest? Especially if it be considered, that those Words that have so near an Affinity to the *Finland* Tongue, are not relating to Things unknown, or of less use to the *Laplanders*, than any others, but such were as natural to them, as the Life and Breath itself. Which induces me to believe, that these, as well as the rest, belong originally to the *Finland* Language. Those who form this diversity of Words, pretend to draw an Inference, as to the original Difference of Languages, we not taken sufficient notice of what most frequently happens in all Languages, viz. that they are subject to Alterations in tract of time; which commonly happens the severer, the more frequent correspondence a Nation keeps with Foreigners. Of this we have an undeniable Instance in the *Islanders* and *Norwegians*, no body who is mentioned in the History of that, once so famous Nations, can be able to call in question.

Now it is evident, that there are many words used among the *Islanders*, which are not as much as understood by the Modern *Norwegians*; which nevertheless is not a sufficient Argument to prove, that the *Islanders* have a peculiar Language, different in its Original from that of the *Norwegians*: For the *Islanders* living separate from the rest, and having little or no Commerce with the Foreigners, have preserved the same Language used by their Ancestors, very near entire to this day; whereas the case is quite different with the *Norwegians*, who have changed their Language, together with their Masters.

The

The same may be said of the *Finlanders*, who since they were forced to submit to a Foreign Power, and began to keep frequent Correspondence with other Nations, have lost a great part of their antient Language; which the *Laplanders*, on the other hand, have preserved more entire and uncorrupted, as leading a more solitary Life so, that it cannot be surprizing, if many Words are found among them, which seem to have no congruity with the modern *Finland* Language. And who knows, but if we were well acquainted with all the various Dialects of the *Finlanders*, many things might be found out, to convince us, that tho' some Words seem to be very different at first, they are not so remote from the Original. This is also observable in other Languages, as for instance in the *German*; of which the otherwise learned *Mr. Olaus Wormius* has judged a little too rashly, when he pretends to have found out a greater difference in it than really there is; for the word *Ester* is not quite so aside yet, but used sometimes, as well as the word *Nach*, as we may see in the words *Afsterred*, *Afsterdard*, and such like. So do the *Germans* say not only *Gesicht*, but also *Antlitz*; not only *Verstande*, but also *Vernunft*; not only *Essen*, *Anfangen*, *Schuss*, *Alter*, *Gefangnus*, *Auszun*, *Bette*, *Dopff*, and such like; but also, as *Beginnen*, *Keimen*, *Ubralt*, *Haffte*, *Endeaken*, *Lagerstad*, *Tocken*, &c. which indeed come much nearer to antient *German* Language.

It is therefore my Opinion, That the difference of some Words, is not a sufficient Argument to prove the *Laplanders* to have a Language peculiar to themselves in its Origin, as containing many more Words, who have a great Congruity with that of the *Finlanders*. It rather proves, That the *Laplanders* did not leave their Habitations in *Finland*, all at the same time; but that some settled their Colonies in former Ages, who brought the absolute Words along with them, as the others who came thither in later Times, retained those now in use. Thus I have given you my true Sentiment of the Language of the *Laplanders*, of which, this however deserves likewise our observation, that it does not every where agree alike with it self, but admits of different Dialects; such a degree, that they scarce understand one another. There is but one Language used, says *Samuel Rheen*, through

all the Provinces of Lapland; notwithstanding which there is such a considerable difference in their several Dialects, that a Laplander using the Dialect of one Lapmark, scarce understand another, speaking in a different Dialect. He tells us further, That there are three Dialects

most observable, viz. The western Dialect of the Lapmarks of *Uma* and *Pitha* (a) the northern of the Lapmark of *Lubläh*; and thirdly, the Eastern, of the Lapmarks of *Torna* and *Kima*: Which variety was unquestionably occasioned by the difference of

(a) *Lundius* says, that there is also a remarkable difference betwixt the Dialects of these two Lapmarks.

places, in which the *Laplanders* left their ancient Habitations, some having settled a considerable time before the others, in divers parts of the Country. Among all these Dialects of *Lubläh* is the most Harsh and Barbarous; the Inhabitants of the Lapmark of *Lubläh* are very Barbarous and Rude in their Manners, so is their Language. That you may see what disparity there is betwixt them, I thought fit to set down the following Words. In the Lapmark of *Pitha*, they say *Jubmel*, in that of *Torna* *Immel*, in *Pitha*, *Focki*, *warra*, *olmo*, *nisco*, *Skaigki*, *Kjist*, *Su pardei*, *seibig*, *muriet*, *reppi*. But in the Lapmark of *Torna*, they say instead of those, *Virre*, *taolor*, *almal*, *ab*, *Kawtza*, *raopaka*, *kaap*, *alik*, *owre*, *kops*, *riemmes*. The *Lapland* Language in its variety of Dialects agrees with several other Nations; as for Instance with the *Fermans*, where the *Swedes*, the *Saxons* and *Netherlanders*, speak in a very different Dialect, so has it this common with most other Countries, that it participates less of the more of the Language of these Nations, upon which each Lapmark Borders. Thus the Inhabitants of the Lapmarks of *Torna* and *Kima* do approach in their Speech nearer to the modern *Finland* Tongue than any of the rest. The Inhabitants of the Lapmarks of *Torna* and *Kima*, says *Samuel Rheen*, bordering upon *Finland*, do therefore incline beyond the rest to the Language of the *Finlanders*. Which is also the reason that they make it their business to learn the *Finland* Tongue, as those of *Uma* and *Pitha* do the *Swedish* and *Norwegian*: Concerning which the said Author says thus; Most of the Inhabitants of the Lapmarks of *Kima* and *Torna* understand the *Finland* Tongue; as many of the Inhabitants of *Lubläh* and *Pitha*, but especially those of *Uma* do the *Swedish*. And those

those who are versed in them are considered as Persons of Note; for adds our Author: *He that is the most expeditious in attaining to those Languages, looks upon himself as a Man of Worth, and who deserves preference before the rest.* So that it is not to be wonder'd at that several Swedish Words are intermix'd with the Lapland Tongue. For how could it otherwise happen, nothing being more obvious, than that a Nation, which is forced to be supplied with many Things for its necessary use, must take the Names together, with the foreign Commodities; as might be proved by many Instances; thus the Laplanders say *Saluy*, i. e. Blessed, which the Swedes call *Saligh Niip* a Knife, the Swedes *Kniif*. A Rafter, *Fiato*, the Swedes call it *Tilio*, with many more of this Nature Concerning which the reverend and learned *Johanne Torneus* has these Words; *The use of foreign Words has been introduced in their Language, partly by Necessity, partly by their Conversation with other Nations. So those who Traffick with the Swedes, mix Swedish Words with their Speech; those who deal with the Germans in Norway have a Touch of that Language. And this is the reason that one and the same thing is often expressed by different Words: As for instance, the Swedes call a Horse Hest, the Finlanders Hapöitz, the Germans Ross, and so do the Laplanders, because their Country affords no Horses. The Names must be taken together with the Foreign Commodities.* What *Torneus* here observes of the word *Ross*, may also be applied to the word *Poreus*, used among the Laplanders, which I suppose they had not from the Latin but from the Germans, who call a Barrow-hog *Borek* which kind as the first received out of Norway, so it is likely they received the Name from thence. And in the same manner we may conclude of the rest. Setting therefore aside all other Observations, and considering this Language, not as a foreign but innate Language, whose origin is the same with the Laplanders themselves, it remains also, that we conclude it not to be a Miscellany or Collection of the Latin, German and Swedish Words, neither altogether a peculiar one of its own kind, having not the least Affinity to any other, but the genuine Offspring of the ancient Finland Language, which by reason of its Antiquity appears in such a Disguise, as being grown almost out of the knowledge of the modern Finlanders

nders. For the rest, this Tongue, as well as others, as its Declensions, Comparisons, Conjugations, Moods and Tenses. It will, I suppose, not be ungrateful to the Reader, to set down a few Examples, by which the Genius of this Language may be the better understood. I will therefore decline you a *Lapland* Noun, and afterwards give you the *Finland* declension of the same, that by comparing both you may the better be able to judge of the Congruity and Incongruity of both. The Noun shall be *Immel*, as those of *Torna* pronounce it (for we call it *Fubmel*) and among the *Finlanders* is *Fumala*, e. God.

Lapland.

Singular.	Plural.
N. <i>Immel.</i>	N. <i>Immeleck.</i>
G. <i>Immele.</i>	G. <i>Immeliig.</i>
D. <i>Immela.</i>	D. <i>Immelwoth.</i>
A. <i>Immel.</i>	A. <i>Immeliidb.</i>
V. O <i>Immel.</i>	V. O <i>Immeleck.</i>
A. <i>Immeliist.</i>	A. <i>Immeliic.</i>

Finland.

Singular.	Plural.
N. <i>Fumala.</i>	N. <i>Fumalat.</i>
G. <i>Fumalan.</i>	G. <i>Fumalden.</i>
D. <i>Fumalalle.</i>	D. <i>Fumatille.</i>
A. <i>Fumalaa.</i>	A. <i>Fumalat.</i>
V. O <i>Fumala.</i>	V. O <i>Fumalat.</i>
A. <i>Fumalasta.</i>	A. <i>Fumalitia.</i>

To make the whole the more clear, I will add the declension of one Noun more, viz. *Olmai*, which signifies a Man,

Singular.	Plural.
N. <i>Olmai.</i>	N. <i>Olmaek.</i>
G. <i>Olma.</i>	G. <i>Olmaig.</i>
D. <i>Olmas.</i>	D. <i>Olmaid.</i>
A. <i>Olma.</i>	A. <i>Olmaig.</i>
V. O <i>Olmai.</i>	V. O <i>Olmaek.</i>
A. <i>Olmast.</i>	A. <i>Olmajja.</i>

and after the same manner, with the rest of the Nouns. The Adjectives have their Terminations and Comparisons, as, *Stoure* great, *Stourapo* greater, *Stouramus* greatest; *Enæek* much, *Enapo* more, *Enamus* most; *Uezæ* little, *Uezapo* less, *Uezamus* least: The Comparative commonly ends in *po*, the Superlative in *mus*.

They have also Articles, but seldom make use of them, before their Nouns; the Masculine and Feminine Gender has the same Termination, but is different in the Neuter; for, *Tott* signifies *Hic* and *Hæc*, but *Tori Hoc*.

They have also Pronouns; *Mun* signifies *Eye* or *I*; *tun* thou. *sun* he, *mii* we, *sii* you, *tack* they; instead of which the Finlanders say, *mina*, *sina*, *han*; and in the Plural Number, *me*, *te*, *he*.

Their Verbs are conjugated in their Tenses; as for instance, the Verb *Amo* in the Indicative Mood Singular *Mum prorastan*, I love; *Tun prorastack*, thou lovest; *Sun prorasta*, he loves. Plural, *Mii prorastop*, we love; *Sii proostroft*, you love; *Tack proropt*, they love.

In the same manner with other Verbs; as, Singular *Mum lam* I am, *tun leck*, thou art, *sun lia* he is; Plural, *Mii lap* we are, *sii la* you are, *tack la* they are.

Thus much may suffice to give you some insight into the nature of the Lapland Tongue, our purpose being not to give you a Grammar, but only a Scheme of it.

The Laplanders have a peculiar way of pronouncing their Words, which is impossible to be express'd in Letters; for, they express their Words very plainly and loudly, but swallow up their Consonants, and especially the last Syllables. The Laplanders themselves have originally no Letters of their own, no more the Finlanders their Ancestors; their Almanacks are the same with those used in Sweden in ancient Times, in Runick Letters which were not in use among them, till they began to converse with the Swedes; from whom, unquestioned they have first learn'd the observation and distinction of Holy-Days. 'Tis true; *Johannes Bureus* says, that he has been informed by very credible Persons, That both formerly and now there were found Grave-Stones and Monuments in Lapland, with Runick Inscriptions. Being granted, such may be found, this does not evince, that the ancient Laplanders made use of them; it being certain, that neither the Finlanders (their Ancestors) neither

The *Laplanders* themselves have the least knowledge of them, not so much as by Hear-say ; so that probably the *Swedes*, when they carried their Conquering Arms into those Parts, and inhabited here, brought them along with them. Now-a-days, the *Laplanders*, as well as the *Finlanders* make use of *Latin* Letters, in the same Character as they are used by the *Germans* and *Swedes* ; tho' indeed there are not many among them, who can Read, and much fewer who can Write ; this being look'd upon here as a great Point of Scholarship. Now this Language being peculiar to the *Laplanders*, and scarce ever learn't or used among Foreigners, they are under an absolute necessity of making use of Interpreters, when they are to enter upon any Business with Strangers ; of which they have for this reason considerable Numbers living among them ; but as all *Laplanders* are not without great difficulty brought to pronounce any other Tongue, except that of the *Finlanders*, so they speak all foreign Languages very Barbarously, and scarce intelligibly ; confounding frequently one with another. The *Laplanders*, says *Samuel Rbeen*, bordering upon Norway, and Trafficking with the *Norwegians*, frequently confound the *Swedish* and *Norwegian* Languages. Thus for instance, they say, *Jegh Kiami*, instead of *Jay Kom* ; *Jeg Gaony* for *Jay Gaer*. Thus in lieu of *Huttoo*, they say *Koona*, *Minmissia* for *Mitthostund*. But this is sufficient of the *Lapland* Tongue.

C H A P. XVI.

Of the Houses of the Laplanders.

HAVING hitherto spoken of the *Laplanders*, in relation to the Publick, we will now consider them in their private Condition; under which Head may first of all be comprehended all such matters, as they stand absolutely in need of; Secondly, Their Daily Employments; Thirdly, Their Sports at leisure Times. Things belonging to the Enjoyment of Human Life, are either such as defend us from Inconveniencies, or furnish us with Necessaries; to the first kind belong our Houses and Cloths; to the last Meat and Drink. We will begin with their Houses; tho' in former Ages, the *Laplanders* did not inhabit any, or at least not such, as are used among the other Northern Nations, it being their antient Custom to dwell in Tents or Hutts, set up in those Places, whether the conveniency of Pasturage or Fishing led them. *Herberstein* speaking of the *Laplanders* says; *They have no constant dwelling Places, but when they have consumed the Fish and Game in one Place, they remove to another. They frequently change their Habitations, says Ziegler; and Damian a Goes says, Houses are useles among them, because they always wander from Place to Place.* But this Custom of wandering about without controul, was abolished by a certain Edict of King *Charles IX.* 1602. The Words of it are thus.

We ordain that in every Lapmark a certain Register be made of all the Fens, Lakes and Rivers, as likewise of the Names and Number of all those, who hitherto have enjoyed the benefit of them. Secondly, That an exact Account be stated betwixt the Number of Families, and that of the Rivers and Lakes, in order to make such an equitable division among them, that each Family may not possess any more Rivers and Lakes than are requisite for its Maintenance. Every Lapmark being thus divided, honest and just Men are to be appointed, who without Favour or Affection shall assign to each Family its due Proportion; after which time it shall not be lawful for any Laplander to wander

at his own Discretion, thro'out the whole Lapmark, as has been the Custom hitherto.

Ever since the time of this Edict, each Family among the Laplanders was confined to its own Allotment, assigned for its Sustainance, it being not lawful for one to invade the property of his Neighbour, or to wander about for Pleasure; by which means, however their former Custom of removing from one Place to another was not quite abolished, but rather limited to certain Tracts of Ground, assigned for their proper use; which makes *Andreas Bureus*, who has writ since the time of that Edict, say; *They have no fix'd Habitations, but according to the best Conveniency of Fishing or Hunting, transplant themselves for a certain time to another River, Lake, Wood or Hill; from whence, after a stay of some Days or Weeks, they remove to another more commodious Place.* And *Samuel Rbeen*, a modern Author, speaks of them thus; *The Laplanders have no fix'd dwelling Place, but wander from one Place to another.* The Reason why they lead this vagabond Life, is, the necessity they lay under of getting their Livelihood by it; which depending on Raindeer, Fish, and wild Beasts, they are forced to seek out for such Places, as can furnish their Raindeer with Pasturage, and their Families with Fishes and Game, which they cannot meet with but in several Places, unless they will run the hazard of destroying the Breed: Which makes *Bureus* say, *According to the best conveniency of Hunting or Fishing, they stay shorter or longer near a Lake, River, Wood or Hill.* And all these Conveniencies are rarely to be met with in all Places; for the Fish are catch'd in greatest plenty when they are spawning, which happens in different kinds, at divers Times; besides, that one Lake affords one, another another sort of Fish; so, that those who seek their Livelihood in Fishing, must change their Places according to the Season. The same reason obtains for the sustainance of their Raindeer. *They change their Habitations, says Samuel Rbeen, either for the conveniency of Pasturage for their Raindeer, or of Fishing; For, according to the different Seasons of the spawning Time, in such or such a Lake, the Laplander removes with his Family thither.* This changing of Habitations must not be suppoed to be done so, as that they leave and never return to their former Habitations, but rather by taking a set round within the space of a Year, thro'

all the parts of their Allotment. This makes *Samuel Rheen* say: *The Laplanders leave and return to the Mountains, and so likewise in the Woods, where they furnish themselves with Provisions for their Raindeer.* He says they leave and return, viz. to their former Habitations, after they have taken their turn round their Allotments, for the conveniency of Pasturage; This is the Custom of the *Laplanaers*, inhabiting the Mountains; but those living among the Woods, return not only once, but several Times in a Year to their dwelling Places. *Samuel Rheen*, speaking of their Huts near the River Side or Lakes, has these Words; *Thither they come several Times, and at divers Seasons of the Year.* To wit, as often as the Season of Fishing or Hunting invites them thither; for those who addict themselves most to Fishing, are always careful to dwell near their Lakes or Rivers, in spawning Time; but those who abound in Raindeer, remove in the Winter to the Woods, in the Summer to the Mountains of Norway. Concerning this Point, *Samuel Rheen* has the following Words; *They are forced to quit the Mountains in the Winter Season, by reason of the violent Tempests and deep Snows, and for want of Fuel.* This makes them remove from thence to the adjacent Woods, where they have the conveniency of keeping their Raindeer together among the Trees, during the deep Snows; here they continue from Christmas till Lady-Day; when the Snow beginning to melt, they begin to move by degrees, nearer to the Mountains, till St. Eric's Day; about which time the Fema'e Raindeer bringing forth their young Ones, they tarry thereabouts till Mid-summer. By this time plenty of Grass and other Herbage beginning to appear on and among the Mountains, they go on higher and higher, some to the very Tops of them, where their Cattel is not so much pestered with Flies and Gnats; here they remain till about Bartholomew-Day, and then again retire by degrees towards the Woods, so that they return at Christmas to the same Place, from whence they came. (a) Here you have a Description

(a) It is an Observation of *Lundius*, upon this Head, That during this time they go abroad a Hunting the wild Raindeer, by the help of their Wooden Pattins, or sliding Skates, and put their tame Raindeer in the Woods till Lady-Day, when they begin to move towards their own Habitation, every one knowing his Raindeer by a certain Mark.

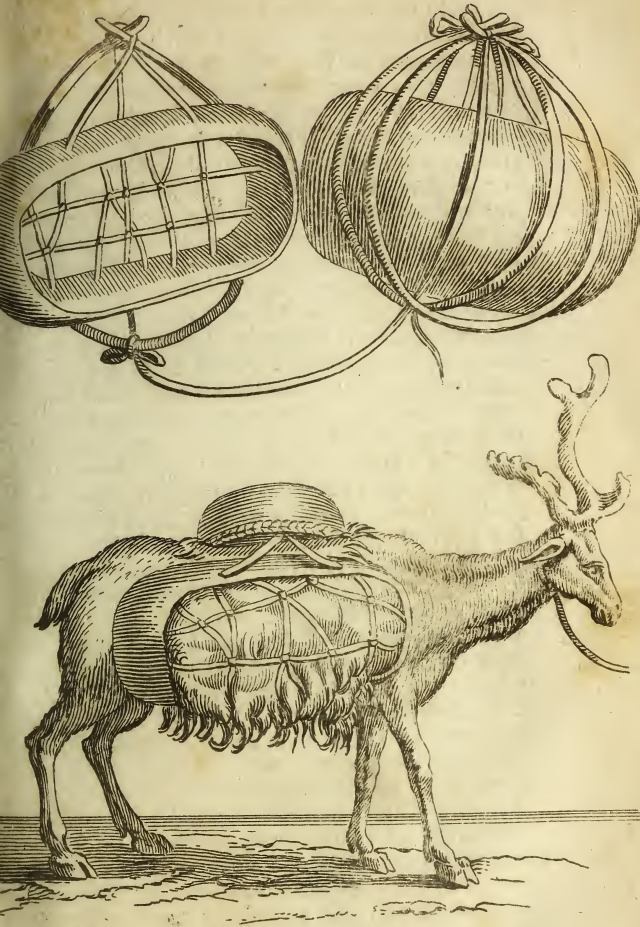
of the Circuits of the *Laplanders*, together with the season and Time, for which, and when, they are undertaken and continued in divers Places. And these are sometimes for a considerable time, and of no small compass, some extending to many Leagues. *There are some of the Laplanders*, says *Samuel Rbeen*, who in their Circuits take a compass of 20 and more Lapland Miles. And because some of them dwell near the Rivers, and among the Plains, others in and near the Mountains, these last are called *Fin Lapper* from the Mountains of Norway, called *Fiali*, the others *Graan Lapper*, from the word *Graan*, signifying among the Swedes and Norwegians as much as a Pine-Tree. *These Laplanders*, says *Samuel Rbeen*, who dwell for the most part in and near the *Fiallen Mountains of Norway* are called *Fial Lapper*, as the others go by the Name of *Graan Lappers*, who have their habitations in the Woods, and near the great Rivers and Lakes, and maintain themselves, by Fishing. Hunting and Bowling. *Lundius* observes, That when they travel thus from Place to Place, they are not guided by the tract of any high Road, there being no such thing, not even in the Summer, throughout *Lapland*; notwithstanding which they know how to find out their own Huts, from whence they come, tho' sometimes at a great distance. Thus, if they once discover the Tract of a Bear or other wild Beasts, they are sure to find it out. Their Circuits they perform in a different manner; for in the Winter Season they make use of their Sledges, of which more hereafter; in the Summer Time they go on Foot, and carry their Utensils in Pannels upon their Raindeer. *Johannes Torneus* says, *During the Winter they perform their Journey's by the help of Sledges and Raindeer, which having a Collar about the Neck, with a Rope tyed to it, which passing betwixt its Legs is fastned to the Sledge, &c. But in the Summer they walk on Foot, carrying their Utensils and Children upon the Backs of their Raindeer.* *Samuel Rbeen* speaks to the same purpose; *They take their Huts, and in the Winter time put them into one Sledge, and their Utensils in another, and so remove them whither they please.* Thus they do in their Winter Journey's; *In the Summer*, says he, *they put them in Pannels on their Raindeers Backs, fastned to a Neckcloath or Punsaddle, with two small Pieces of Wood, which they call Tobbis.* These two Pieces of Wood, he mentions, are two Lathes, somewhat broad,

broad, but thin and flexible, of Firr, such as is commonly used for Boxes. These two Lathes are joynd together at the top, by putting the one end into a Mortise made into the end of the other, in the form of a Circle then by that part where they are joynd together, they lay them over the Neck of the Raindeer; one on the Right, the other on the left Side; which are tyed by Withes under the Beast's Belly, to fasten them the closer and to support the Dorsers, or roundish Pannels, made of the same Wood, not unlike a Drum, but that they are more inclining to an oval Figure. These Pannels are drawn together with Twigs of Birch, in form of a Lattice, and at the top ty'd with Thongs or Cord, which they loosen, as often as they have occasion to put any thing in or out; and lest any thing should fall out they cover these Pannels with Bark of Birch, some Cloths or Skins. These Pannels they fasten with Rope or Thongs to the Tops of the before-mentioned Lathes so that they hang down on both sides of the Raindeer with the Tops outward, and the Bottoms inward, to the

(a) They seldom load above 150 or 160 Pounds weight upon a Raindeer, this being as much as they are able to carry.

sides of the Beasts. (a) This is the way of loading their Raindeer, not only with their Household-goods and Utensils, but also with their Infants that are not able to walk themselves, whom they hang in their Cradles on the sides of the Raindeer, or which more anon.

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When they are thus removing their Quarters, they observe the following Order, which they don't easily receive from: In the front is the Master of the Family, followed by several Raindeer, loaden in the before-mentioned manner; then his Wife with some Raindeer of the same Kind; then come the rest of the Beasts, which are driven softly along in one Herd, by their Children and Servants. In the rear marches he who has charge of the Drum. *Samuel Rheen* gives us the following Description: *First of all marches the Master of the Family, with several Raindeer, loaden with Baggage; after him, then his Wife in the same manner; then comes the whole Herd of Raindeer, driven softly along by the Children and Servants; last of all comes he who carries the Drum.* The Raindeer, thus loaden, are not joyned together, but follow one another, that which follows being tied to the Pannel of the foremost, which is led by a Laplander, by a Rope fastned about his Neck; and in this Order they march on, till they come to a convenient Place, where they set up their Huts, to continue there for some Days or Weeks. *When they are,* says *Samuel Rheen,* *thus come to the Place where they intend to tarry, for some time, they fix their Huts; And these Huts or Tents are their dwelling Places.*

It is however to be observed, That there is some difference betwixt those belonging to the Mountain Laplanders, called *Fial Lapper*, and those belonging to the other Laplanders, called *Graan Lapper*; For the first build theirs very slightly, because they return but once a Year; but the Last make them more durable; because they leave them standing, when they remove, whereas the others destroy them. The First erect their Huts in the following manner; they set four Posts at, as many Corners, on the tops of which they fix three Rafters, that there shall be one on each side, and one behind, but none cross the two foremost Posts. Upon these Rafters they fix long Poles, leaning with their tops against one another, for their common support, and being at the greater distance, the nearer they reach to the Ground, so that the whole appears in form of a Quadrilateral Building, which ascending like a Pyramid, is narrow at the Top, but broad at the bottom. These Poles they poorer sort cover with a thick Woollen Cloth, called by them *Waldmer*; but the richer sort lay Linnen over that

better to defend themselves against the Injuries of Winter Season. *Samuel Rheen* gives us the following Description of them; *They build their Huts by fixing* s, *on which they fasten three Planks; round about they* e *Poles, which they cover with the coarsest Woollen Cloth,* ed *Waldmar; but the other sort make use of another be-* s *this, during the Winter Season, when they put a Lin-* Cloth *over the Woollen.* These are the Huts of the *Laplanners*, dwelling in the Mountains, made for the *part* with Cloths, which they take down and set *at* Pleasure, as often as they change their Habitations. *The Graan Lapper, or Wood Laplanders*, make theirs *of* Boards, or six Posts meeting at the top in the *form* of a Cone; these they cover, either with the *branches* of Pine or Firr-trees, or with their Barks, and *sometimes* with Turfs. *Herberstein* speaks many Years *ago* concerning these Barks; *They cover*, says he, *their* *Huts with the Bark of Trees.* *Andreas Bureus* will have *them* to be the Barks of Birch; *Instead of Houses*, says he, *they dwell in Huts made of the Bark of Birch joined to-* *gether.* *Olaus Petri* agrees with him, with this Addition *only*, that they used to boil them, to make them more *flexible*; *They cover their Huts*, says he, *with the Bark* *of Birch, which they Boil so long till it becomes flexible.* *Olaus Magnus* makes also mention of Leather; *They use* L. 4. c. 3. *Huts instead of Houses, covered either with the Skins of* *Castors, or the Bark of Trees.* These are of the same kind, *which Count Lomelius met with, and has described them* *in his Voyage thus; Their Houses are put together of long* *Planks and Barks of Trees.* They differ in this chiefly *from* the former, that they seldom are covered with *cloths*, neither are they four square, but sexangular. *Samuel Rheen*, describes them thus; *The Wood Lap-* *landers make their Huts of wooded Planks, with six Sides* *and Walls; some make use also of Firr and Pine Branches,* *others of the Bark of Firr, others of Turfs.* *Wexovius* adds *two Sides more; for speaking of the Laplanders of Ki-* *naa, he says, Their Huts made of Boards, are Octogons,* *somewhat larger at the bottom, about five Ells high.* *Olaus* *Petri* affirms the same of the *Laplanners of Pitba; When* *they intend*, says he, *to continue for some time in a Place,* *they lay an octangular Foundation of an Ell high, to build* *their Huts upon.* These Huts they never remove or take *down,*

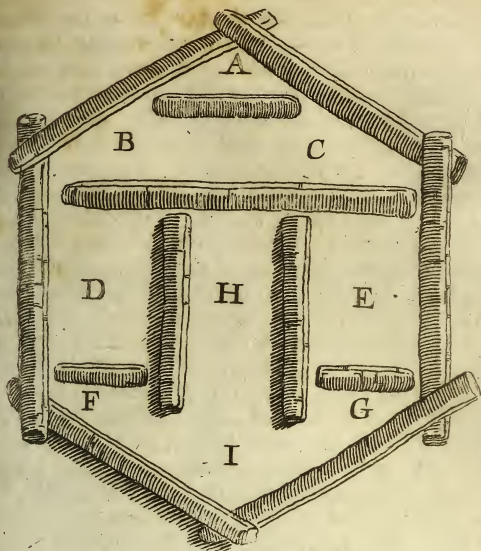
down, when they are to go their Circuits, but let them stand, and after their return repair them with new Branches, Barks or Turfs, if they want it. *Samuel Rheen* speaks to this purpose; *These Huts remain always standing near the Lakes or Rivers, where they used to live*

L. 4. c. 11. *or Hunt.* Besides these Two, *Olaus Magnus* mentions another sort of Huts in these Words; *Some of the Laplanders build their Houses upon Trees that grow foursquare to prevent their being choaked by the great Snows, or devoured by the hungry wild Beasts; which surround them sometimes in vast Numbers.* What he means by *Trees growing foursquare*, I do not very well understand; but suppose his intention to be, That these Trees were so grown as that upon each of them they might fasten or fix the corner Prop of their foursquare Huts. But of these I never could hear any thing. *Tacitus*, I remember, says of the *Fenni*, that they lived *within twisted Boughs*, which perhaps has led our Author into this Opinion, I think it seems, that the fourth Sort, mentioned by him, I have taken from *Ziegler*, who says; *They are Amakobii, which induced Olaus Magnus to assert, That they dwelt in Tents and Carrs.* For according to the true Etymology of the word *Amakobii*, they are such as dwell in Tents and Carrs: *Olaus Magnus* did apply this to the *Laplanders*; when at the same time Carrs and Waggon are Things altogether unknown in *Lapland*, as being quite useless to them upon the Slippery Ice or deep Snow. Neither did *Ziegler* call them *Amakobii* upon that account, but because they used to change their Habitations, not unlike the *Amakobii*, a famous Nation among the *Scythians*. It is therefore certain, that they inhabit only these two before-mentioned sorts of Huts; for the Fifth mentioned by *Paulus Jovius*, must be supposed to be only upon sudden Occasions, or else belong more peculiarly to the *Muscovite Laplanders*. *Their dwelling Places*, says he, *are some small Caves filled with dry Leaves, or else the Trunks of Trees, hollowed either by Age or the help of Fire.* But the before-mentioned two Sort of Huts have each of them two Doors, one the great or the Fore-door, the other the lesser or Back-door; the great one is made for Daily use, but thro' the lesser no Woman is allowed to come in or out. These are *Samuel Rheen's* Words; *Each of their Huts has two Doors, one for*

common use, for every Body to go in and out; another the back-side, thro' which they bring in their Provisions, especially what they have catch't either by Hunting, Fishing or Fowling, such as the Meat of wild Beasts, Fowl or Fish; these must not be brought in by the Fore-door, but thro' the Back-door. Here he gives you an Account of two Doors, and what use each of them is design'd for, especially that on the back-side; thro' which the Laplander, after his return from Hunting, throws his Prey into the Tent; and thro' which no Woman is allowed to pass go out, because, as we told you before, all Women are forbidden to appear on the back side of the Tent. The Reason of which, I suppose to be the same alledged as before; because they perform there their Sacrifices to their God Thor; the other is, because they look upon it as an ill Omen, to meet a Woman, when they are going a Hunting. And in this Sense ought to be interpreted the Words of Ziegler, when he says; *The Women are forbidden to go out thro' the same Door, thro' which the Men are gone abroad a Hunting.* This cannot be understood of any other, but only the Back-door, the use of which is not allowed to Women, neither the same, nor any other Day. *Wexovius* speaks to this Purpose; they have a small Trap-door, opposite to which is a Window, thro' which they receive Light; when they come from Hunting they creep thro' this Window, with a Piece of Reindeer's Flesh. In the Room of the Hut, which is next to this Window, no Woman is allowed to enter, because here the Husband pulls off his Hunting Apparel. What *Samuel Rheen* calls the small Door, *Wexovius* calls the Window, because it is commonly open; for he tells us, That Women are not allowed entrance here, because the Men are to pull off their Hunting, Apparel here; he terms it a Room or Chamber, tho' the Laplanders have no Rooms in their Huts, divided by Walls or Partitions, but only distinguished by certain Logs or Pieces of Wood, laid upon the Ground, of which we must speak in the second place; the whole Compass of the Hut being so contrived, that the Hearth made of Stone be placed in the Middle. *The Smoak*, says *Wexovius*, rises up from the Hearth, in the midst of the Hut, thro' the Top, which is all open. *Samuel Rheen* describes it thus: They keep a constant Fire in the midst of the Hut, except at Midnight,

and

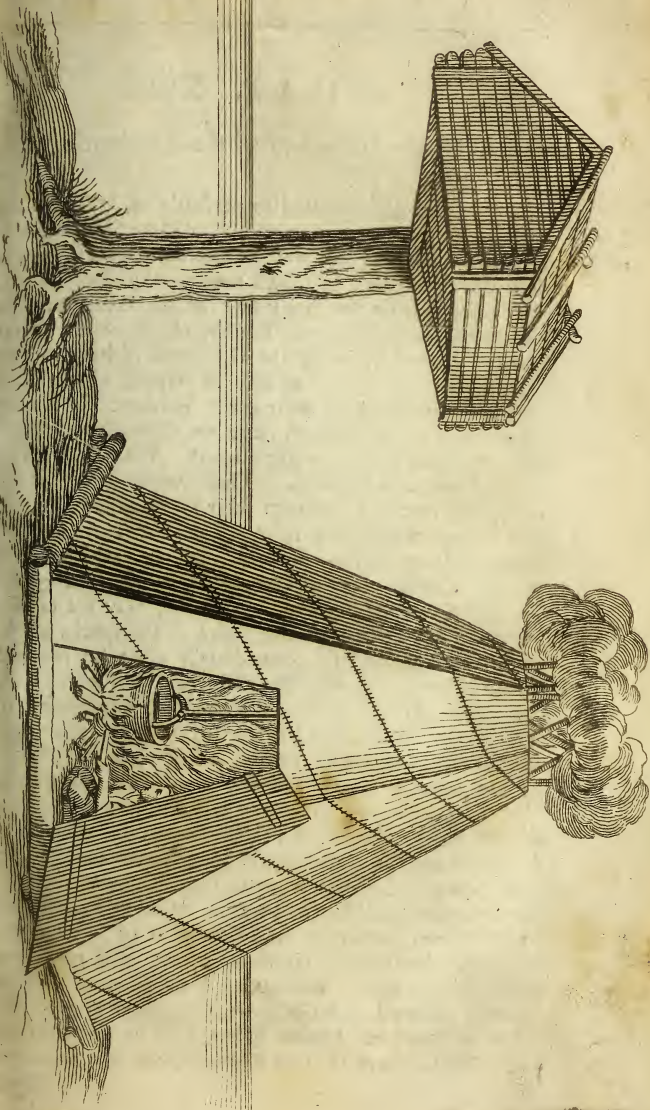
and for fear it should do harm, they will put Stones round the Hearth. Just behind the Hearth, towards the back side of the Hut, they lay three Logs, which divides the part we spoke of just now in so many particulars. In the midst of this is the lesser Door, made only for the use of the Men, called by them *Posse*, opposite to which is the common Door, called *Ox*; that part of the Hut thus divided by the Logs appropriated to the sole use of the Men, the Women being not allowed to come there they call *Lops*. Samuel Rheen says thus; Near the Kett (which hangs over the Fire) they put three Logs, upon which they cut their Flesh, Fish or other Eatables with Hatchet. This space they call *Posse*, where no Woman admitted entrance. He says here, that they call the space *Posse*, but he means rather the Door of the Room which is properly called *Posse*, the space it self being called *Lops*. The great Door is commonly to the South and the other to the North. These Huts, says *Ola Petri*, have two Doors, one to the South, design'd for common use, the other to the North. The Spaces on both Sides, and the Sides themselves they term *Loides*. Here are their Sleeping Places, the Husband with his Wife and Children on one, and the Men and Maid Servant on the opposite Side. In these Huts, says the same Author, Sleeps the whole Family, the Master with his Wife and Daughters on one side of the Fire, the Men and Maid Servants on the other. He mentions only the Daughter to Sleep near their Parents, probably to take the better Care of their Chastity, whilst they leave the Sons among the Servants. The remaining parts of the Hut towards the Door, they call *Kitta*, appropriated to the peculiar use of the Women, who in the Space next to the common Door, lay in Child-Bed. But to give you a more clear Idea of the whole, I have inserted here the Plan of the Hut.



A. Is the lesser Door, call'd *Posse*. B. C. are the
aces call'd *Lops*, design'd only for the use of the Men,
here they keep their hunting Apparel and Instruments.
E. are the *Loide*, in one of which the Master and his
wife Sleep; in the other the Servants. F. G. are *Kitta*,
propriated to the use of the Women. H. Is the *Hearth*.
The common Door, called *Ox*. The three Logs, up-
which they come to their meet, are those two stretch-
ing from A. to I.; and the Third, which lies across,
which distinguishes the Mens Apartment from the rest,
here also the *Posse* is.

The third Thing to be taken notice of in their Huts,
That they cover the Floor with Branches of Birch-
trees, to keep them from wet; over those they spread
the Skins of Raindeer, which are both their Beds and
chairs; which makes *Wexovius* say, *Their Huts are cov-
ered with Twigs of Birch, and adorned with Raindeer
skins: Their Pavements, says Samuel Rheen, are nothing
else but the Twigs of Birch, which they use for Cleanli-
ness sake, over these they spread several Raindeer Skins.*
These

These are the Daily dwelling Places of the *Laplander* Upon which *Lundius* makes this further Observation That in their Domestick Conversation they observe several Superstitious Ceremonies; the First is that no Body in walking up and down the Hut, must follow him who is going out, but must keep his turn betwixt the Fire and those who sit about it. The Second is, That no Woman in going cross the Hut, must pass with her Feet over the Legs of a Man, they looking upon it as Ominous; which is the reason the Women, but especially the Wives are very careful to avoid it. Besides these they have also some Store-houses, where they keep their Flesh, Fishes and other Provisions; these, they call, according to *Samuel Rheen*, *Nalla*; who gives us the following Description of them: *They cut off the Branches of a Tree to the Trunk, so that it remains about four or five Ells high from the Ground; upon this they lay two Rafter cross-wise, and upon these build their Store-house, with a Door in it, this they cover with Boards.* They are not unlike our Pidgeon-houses, built upon Posts. They have this peculiar, that the Door is not in the Sides, but at the Bottom, in the nature of a Trap-door, which opens and shuts it self. They go up to them by means of a Trunk of a Tree, cut out into Steps like a Ladder. *Samuel Rheen* gives us the Reason why these Store-houses are thus built at such a distance from the Ground, in the following Words: *The true Reason why they erect their Store-houses at such a distance from the Ground, is that they stand in fear of the Bears and other wild Beasts, who otherwise would break into them, and devour all what they find within them.* For the same Reason they used also to Greese the Trunk upon which they stand, which prevents them from climbing up to the Top. *Olaus Petri* gives us this Description of them: *They take of the Bark of one of the largest Firr or Pine-trees, the Trunk of which they anoint with Greese, to make it slippery, so that neither Mice nor any other wild Beast can climb up to it. Then they cut them off till about six Ells distance from the Ground, and on the top of it fix two Rafter cross-wise, upon which they build the Store-house and cover it with the Bark of Birch.* These I am apt to believe, are the same Houses, mentioned by *Olaus Magnus*, when he says, That they build their Houses upon Trees, for fear of the wild Beasts. But to give you a better Idea of the whole, I have added a delineation of both.



C H A P. XVII.

Of the Garments of the Laplanders.

L. I. de
variet rer.

CARDAN has endeavoured to persuade us, that the ancient Laplanders used to go Naked, like Savages, which is a mere Fiction, as well as that they were Hairy like the Beasts, the last of which may perhaps owe its origin to their wearing the hairy side of the Skins of Beasts outwards in the Winter. For the rest there is a remarkable difference betwixt the Garments of both Sexes among the Laplanders; as also in respect of the Seasons and Places; for they wear other Garments in the Summer, than in the Winter, and are differently clothed Home, from what they are abroad. We will first begin with the Men's Apparel. These wear in the Summer Brogues, reaching down to their Feet, close to their Body, over which they have a Coat or loose Garment coming down to the middle of the Leg, which they tie with a Girdle. This makes Ziegler say; *They wear streight Garments, close to their Bodies, so as not to hinder them in their Daily Employments.* He speaks of the Summer Apparel, for immediately after he proceeds *In the Winter they, &c.* He calls their Garments streight by reason of their Brogues; and close, from their being girt about. *Olaus Petri* seems to be of the same Opinion: *Their Garments,* says he, *are streight and fitted in such a manner to their Bodies, (not unlike the Slavonians, from whom they are descended) that they are not troublesome to them in their usual Employments.* *Lundius* observes a remarkable variety in the different Dresses of divers Lapmarks; as for instance, those of the Lapmark of *Uma*, wear their Garments close to their Bodies, and open before; whereas the Inhabitants of the Lapmark of *Lublub* wear them somewhat wider, and gird themselves with a Scarf, and have a loose Garment over all the rest. But all these Garments they wear next to their Skins, without any Linnen Shirts, such as the Europeans use. *The Laplanders,* says *Samuel Rbeen,* *use no Linnen*

neither

either in their Young nor Old Age. And, Olaus Petri, because they have no Flax, they are not used to wear Shirts. Their Garments then are made of course Woollen Cloth, of a light grey Colour, such as the Wool affords without being Dyed, called by them *Waldmar*. The Men's Garments, says the same Author, are made of *Woollen Cloth*, call'd *Waldmar*. With whom seems to agree *Olaus Petri*, when he says; *We that live in these Parts are well satisfied, that their Daily Apparel is made of Woollen Cloth, made in Sweden, and that they buy this Cloth from the Merchants, call'd Birkarti*. But the richer Sort wear better Cloth, and of different Colours, such as Green and Blew, but most Red, which makes him say a little after: *But the richer Sort wear Gray, Blew and Red Cloth*. Black is the only Colour they cannot endure; *They wont wear any Black Cloths*, says *Tornæus*. Tho' even the better Sort make use of the course Cloth, when they are at Home, and employed about Dirty Work; but when they go abroad they appear in very good Apparel. *They are clothed every Day*, says *Tornæus*, *in course Cloth, but upon Feast-Days they love to appear in Cloaths, made of fine Cloth, according to the best of their Ability*. They wear a Leather Girdle or Belt, which the richer Sort adorn with Silver Studs or Buckles, the Poor with Tin. *They wear*, says *Samuel Rheen*, *Girdles of Silver, made after a peculiar Fashion, with plain and bright Buttons*. He calls these Studs Buttons, because they are raised like Buttons, of a semicircular Figure. At the Girdle hangs a Knife, with a Sheath, with a square Pouch, but somewhat longer than it is Broad; besides a Purse, and a Case with Needles and Thread. These Knives are commonly bought in *Norway*, the Sheath being made of *Raindeer's Skin*, sowed together with *Tin-Wire Thread*, and embroidered with the same, at the end of which hang several Rings. The Pouch is made of *Raindeer's Skin*, with the Hairy Side outwards; over which is another Skin of the same bigness, and this again they cover with red Cloth, or some other Colour; which they fasten to the others, by three Knots, and likewise adorned with *Tin-wire Thread*. The Implements of this Pouch are: A Stone to strike Fire with, not of Flint, but *Cristal*, of which more anon; also a Steel, with some *Brimstone*, for the Conveniency of lighting Fire, besides some Tobacco,

bacco, and other odd Things : Their Purse is of the same Leather, and likewise of an oblong square Figure shap'd not unlike a Pear ; In this they keep their Money and other Things of Value ; at the end of it hang abundance of Rings. Their Needle Cases is of a peculiar Sort ; they take a single piece of Cloth, almost foursquare, but so, that the upper part is somewhat narrower than the lower ; not unlike an oblong triangle cut off near the Vertical Angle ; this they bind round the edges with Leather, to make it the more durable and so stick their Needles into it ; this they put within a Bag of the same Shape, of Red or some other Coloured Cloth, adorned with Tin-wire Thread, and draw together on the upper end by a Leather String, by which it is likewise fastned to the Girdle. Besides these they wear abundance of Brass Chains and Rings on the Girdle as well as on most other parts of their Bodies. The Pouch hangs down before below the Navel ; the rest hang on both Sides. And these are the Garments and Ornament of the Body. Next their Heads they wear a Cap, which the richer Sort cover with some Skin ; *The richer Sort* says *Olaus Petri*, *adorn their Heads with Cases of Fox Beaver or Badger's Skin*. They resemble in Shape our Night-Caps, and are made of Red, or some other coloured Cloth, or of the Furs of Hare, twisted together like a Thread, and knit like our Stockings ; they also make them out of the Skins of a certain Bird called *Loom* with the Feathers on it. They have also a way of fitting the whole Bird with his Head and Wings to their Heads, which is not unbecoming. *They make themselves Caps*, says *Olaus Magnus*, *of the Skins of Geese, Ducks and Cocks, which as well as all other Sorts of Birds, are found here in prodigious Quantities*. He does not speak here of the common Cocks or Turkeys, but of the *Urogalli* or Heathcocks, of which he has represented the true Figure in his 17 Book, Chap. 26. They wear also Gloves like ours, but their Shoes are of a peculiar make ; they are made of the Skin of Raindeer, with the Hair on all of a Piece, except that they are sew'd together at the bottom, where they tread upon ; so that the Hair of one part lies forward, the other backward ; for if they should turn all one way, they would be too slippery. The undermost part of these Shoes, has no more Leather than

L. 4. c. 3.

an the rest, like our Shoes; there being only a Hole
 the Top, in which they put their Feet; the Toe
 nding upwards, and pointed at the end; they streng-
 en the Seams however with some narrow Pieces of Red
 loth, or any other Colour. For the rest, they wear
 em on their bare Feet, and tye them with Leather
 rings, three or four times round just above their Ancles.
 undius says, They make these Strings of the Skin of
 e Front of the Raindeer, which are so thick and strong,
 at they will last two or three Years; to make them
 the closer to their Feet, they stuff them up with a
 eculiar Sort of Hay. *They fill up their Shoes,* says Sa-
 uel Rheen, *with Hay; for they have a peculiar kind of*
ing Grass in Lapland, which they first boil and preserve on
urpose to put in their Shoes. We will now proceed to
 ose Garments, which they wear only for certain Times;
 ey have a certain sort of Garments, made all of Lea-
 er, to secure them against the Stings of the Gnats. *In*
the Summer, says the same Author, *both Men and Wo-*
en wear Garments of Leather, the Hair being either taken
off by Scissars, or by some corroding Matter. *These they*
make use of, because the Gnats cannot sting thro' them.
 ut in the Winter the Men wear both Coats and Breeches
 f rough Raindeer Skins, which they call Mudd. *In the*
Winter, says the same Author, *they make use of their*
rough Mudds, to secure themselves against the cold Season;
the Men have Breeches made of the Skins of the Legs of
aindeer. These Mudds are not all of a sort, some being
 etter, some worser; the best are made of the Skins
 f Raindeer Fawns, after they have cast their first Coat,
 which are very soft and smooth, and inclining to Black.
The first Time, says Samuel Rheen, *they cast their Coat,*
s about St. James; the next after this is inclining to Black;
then they kill these Fawns, and make the finest Mudds of
their Skins. They likewise make Boots, Gloves and
 Caps of the same Skins, the last covers all the Head and
 reaches down round the Shoulders, there being only one
 Hole left before to look thro'. *The Men,* says Samuel
 Rheen, *wear a kind of a large Hat, which covers their*
whole Head, to secure them against the Cold and Tempests.
 These Garments, as well as the rest, they wear over
 their bare Skin, without Shirts: This makes *Wexovius*
 say; *The Lapland Mudd, they wear next their bare Skins,*
being

being girt about the middle with a Belt, and reaching down the middle Leg. The Breeches made also of the Skin of Raindeer, are close to their Bodies. But their Boots and Shoes they stuff with Hay, as we told you before. The stuff, says Samuel Rbeen, their Sleeves and Gloves in the Winter with the same sort of Hay; and sometimes with Wool. Torneus speaks of these Garments, when he says Their Garments are made of Skins. The Raindeer furnishes them with Leather Coats, Breeches, Gloves, Shoes and Sandals, the Hair being always on the outside, so that they appear all over Hairy, like the wild Beasts. And the Word of Ziegler cannot but be interpreted of the Winter Garments of the Laplanders; in the Winter, says he, they cloath themselves with Bear, and Sea-Calf's Skins, artificially made; these they tie together in a Knot, on the top of their Heads, so that nothing appears of their whole Bodies but their Eyes, all the rest being shut up, like in a Sac only that they are fitted to the Shape of their Limbs; from hence I suppose, is arisen that vulgar Error, that their Bodies are Hairy like the Beasts, some having encouraged this Story out of an itch of relating surprising Things, concerning remote Countries, others out of Ignorance. According to my Judgment he is not mistaken in his Guess; that from their Hairy Garments, these Fables of their Hairy Bodies have taken their first rise; which however question, whether it ever was related of these Parts but am not ignorant, that Adamus Bremenensis puts his Clops with one Eye in the Front, hereabouts; the Hole in their Cap, thro' which they look, having furnished sufficient Matter for this Invention of one Eye. But what he says concerning the Bears and Sea-Calf's Skin is not agreeable to Truth, those Skins being not found in so great Quantities in Lapland, and these they have, as apply'd to other uses.

Neither do these Garments want their Ornaments for they adorn them with Patch-work, of Red or other colour'd Cloth, and with several Figures of Flowers Stars and such like, made with Tin-wire-Thread; as shall shew anon.

We now come to the Women's Habit, which is all different in the Summer and Winter. In the Summer they wear certain long Coats, which cover their Breasts Arms, and the whole Body, being laid in Pleats, from the

middle downwards; these they call *Volpi*. The Women, says Samuel Rbeen, wear certain pleated Coats call'd *Volpi*. These they wear likewise over their bare skins, Smocks being no more in Fashion here for the Women, than Shirts are for the Men. So that Count Comenius was egregiously imposed upon, according to his own Words: *The Women*, says he, *wear besides these Girdles (call'd Mudds) Smocks, not of Linnen, but of the Nerves of Bees, which they make Threads of.* But this is contrary to Truth. They do indeed make Thread of Nerves, but not to make Linnen Cloth or Smocks of them, but to sow withal. These Coats the Poor have of ordinary course Cloth, the Rich of fine Cloth, as we observed before in the Men. *The Poor*, says Samuel Rbeen, *use course Cloth call'd Waldmar, the richer Sort, fine Cloth: the Rich*, says Olaus Perri, *cloath themselves with red or purple English Cloth.* They also wear Girdles, but somewhat different from those of the Men, being broader; *the Lapland Women*, says the same Author, *use Tin Girdles of three Fingers Breadth.* Secondly, They are not adorned with Studs, but with Plates of a Fingers length, and more, on which are engraven, Birds, Flowers, and such like Figures. These are fastned upon Leather, so close to one another, that the whole Girdle seems to be but one Piece of Tin; tho' some of the richer Sort, have Silver Plates instead of the Tin ones. They have abundance of Brass Chains hanging on this Girdle, and on one of them a Knife and Sheath, on another a Pouch, on another a Needle-Case, and on all a great many Rings of the same Metal. All these Things don't hang on to the Sides (as formerly) but before. *On the Girdles*, says the before-mentioned Author, *they have many Brass Chains hanging down before, with a Knife and Sheath, a Needle-Case, a Pouch, and abundance of Brass Rings, making altogether sometimes 20 Pounds weight.* A mighty carriage indeed, which one would wonder how they should be able to carry all Day long, but that they take extream delight in the Noise, which these Rings make, by jingling in such vast Numbers together; and look upon it as an addition to their Beauty. *They wear*, says Johannes Torneus, *many Brass and Alchimy Rings, which make a noise as they are walking along. This they much delight in, and look upon it as a piece of Gallan-*
try.

try. *Wexovius* makes likewise mention of them; *The Women wear Girdles adorned with Tin and Brass Chains and Rings.* He is mistaken in his Tin Chains and Rings; for they are generally of Brass; and if they were of Tin how could they make a Noise? Neither would they be lasting.

They have also a peculiar Ornament belonging to them, being a kind of Collar or Tipper, called *Kracka*. This is made of Red or any other colour'd Cloth, and surrounds the Neck about a Hands breadth, and coming down on both sides below the Breasts, ends in a narrow Point. This Collar they adorn with many Studs before upon the Breast, and sometimes about the Neck, engraven with all Sorts of Figures, and with small Bracelets or Chains hanging on them; the richer Sort have them of Silver, sometimes Gilt, the Poor of Tin. *Samuel Rheen* describes it thus: *All the Lapland Women wear a kind of a Collar, called Kracka, on which are many round Studs of Silver, some Gilt; with small Bracelets hanging on them; this being their chief Ornament. The poorer Sort who cannot purchase Plate Studs, have theirs of Tin or Brass.* *Job. Torneus*, gives us this short Description according to his Custom: *The Women cover their Breasts all over with Silver Gilt, glistening like a Shield. But those who want Silver, adorn their Breasts with Copper and Brass Rings and Chains.* These Studs they don't only wear upon their Collars, but also upon their Gowns before, about the Breast, sometimes two or three Rows together. *The Rich*, says *Samuel Rheen*, *don't only wear these Studs on their Collars, but also on their Gowns, about the Breast; sometimes in double and triple Rows.* This is the Habit of their Bodies. On their Heads they wear a kind of round red Cap or Bonnet, flat on the Top. *The Women as well as Maids*, says *Olaus Petri*, *have their Heads tyed round with a Piece of Linnen, upon a Holy-Day or at a Fair or Wedding.* On their Legs they wear Stockings, which however reach no further than just below their Ancles. *The Women*, says the same Author, *wear Stockings, but only in the Summer.* Their Shoes are of the same make with those of the Men, and are put on and tyed in the same Fashion; neither are their Winter Garments different from the Men, being *Mudds* made of *Raindeer Skins.* *Both Men and Women use ruff Coats* say

Samuel Rheen; and a little after, Men as well as Women wear Breaches in the Winter. The reason alledged Johannes Torneus is, Both Men and Women make of Breaches in the Winter, by reason of deep Snows and Tempests which renders the days very bad. (a) They also wear Caps; Samuel Rheen, after having spoken of the Men's Caps says; *The same are also used by Women.* They wear sometimes Caps of the same Shape in the Summer, to secure themselves against the Gnats; but then they use that Part which used to hang over the shoulders, up with a String, so that it hangs out like the Brim of a Hat. This is the whole habit of Women, whether Married or Unmarried, there being not the least difference betwixt them. Besides these Day

Garments, they have also others, which they use in the Night Time, instead of Feather-Beds, for these are not in use among them, like among other European Nations. So that Olav Magnus is under a Mistake, when he says; *That they use the softest Feathers of Birds in their Beds;* These Night Garments are of two Sorts, viz. such as they lie upon, and such as they cover themselves with; both which differ again, according to the Summer and Winter Seasons. They lay upon Raindeer Skin, One or Two of which they throw upon Birch-twigs or Leaves; these they use instead of Straw or Mats, without any under-beds, upon the bare Ground. *Over these* (says Samuel Rheen, speaking of Birch-Leaves) *they throw One or Two Raindeer Skins, to sleep upon.* He says they sleep or lie upon the Skins, without any Sheets, the use of which is unknown to them. Their Coverlets in the Summer are Woollen Blankets, or rather Rugs, being rough and woolly on one side; they call them *Maaner* or *Ryern*. In the Summer, says the same Author, *they cover themselves with shagged woollen Blankets.* These they cover themselves with over Head and Ears, the better to defend themselves against the Gnats, which are mighty troublesome here in the Night Time. *They draw,* says the same Author, *these Blankets quite over their heads, to avoid the Gnats.* But to avoid the inconvenience of the Heat, which must be occasioned by their Weight,

Lundius says, That the Women in the Lapmarks of Lublak wear their Hair loose, whereas those of Uma twist them with Ribbands in two Locks; which they throw behind on their Back; and that they make their Winter Garments, sometimes of Sheep-Skins, the woolly Side outward.

Weight, they hang them up with Strings fastned to top of their Huts, at some small distance from their dy's ; That they may sleep with more Ease, says the Author, under these Blankets, they tie them, at some distance from the Head, to the top of the Huts : Thus they are covered in the Summer ; in the Winter they use the Skins of Raindeer or Sheep, over which they lay before-mentioned Rugs or Blankets. In the Winter, they cover themselves with Raindeer or Sheep-Skins, over which they lay large soagged Woollen Blankets, which they buy in Norway. Under these Coverlets they are quite naked, both in Winter and Summer. Thus much concerning the Summer and Winter Garments of Lapland Men and Women. In the following Figure you see the Habit of both ; The first Woman having a Child in the Cradle tyed to her Back ; the second holding a Child with the Cradle in her Arms.



C H A P. XVIII.

Of the Diet of the Lapland Nation.

HAVING discoursed of those Things which are used by the Laplanders, to defend themselves against the Injuries of the Season; we will now come to their Alimentation or Diet, which is not the same all over Lapland, for as the Laplanders are divided in Highland and Woodland Laplanders (*Fial-Lappar* or *Graan-Lappar*) so there is remarkable difference in their Diet. The Lapland Mountaineers, says *Samuel Rbeen*, live upon their Cattel; as they are not addicted to Fishing, so they feed upon Fleish, Cheefe and Milk; All which their Raindeer furnish them; besides which they buy sometimes Sheep, Goats and Oxen in Norway about *Midsummer*. The Laplanders, says the same Author, buy at *Midsummer-Fair* in Norway, Oxen, Sheep and Goats, which they Milk in the Summer, and Kill in Autumn. So that at certain times they have Milk and Fleish of Sheep, Goats and Oxen, but that is not very common, they being neither able to buy or to maintain them in any considerable Quantity, for want of Fother and Stabling in the Winter, because they never stay long in one Place; which is the reason, that they are obliged to kill such Beasts as they buy in Summer, in Autumn; but as they never want Raindeer (of which they have great plenty at all Seasons) so these are their most constant Food. Yet is their Winter Diet different from what they feed upon in the Summer. For in the Winter they live for the most part upon boild Raindeers Fleish; In Autumn and Winter, says *Samuel Rbeen*, they scarce eat any thing else but Fleish. In the Spring they feed upon Cheefe and Fleish dried in the Winter; In the Spring, says he, their Food is Cheefe and dried Fleish. For the Laplanders, as well as some other Northern Nations, hang up their Fleish in the Winter, which being dried by the Air, is thereby preserved from Putrefaction. Count *Lomelius* calls this, *Raw Fleish* but

it is very different from common raw Flesh, tho' it may be apt to imagine the contrary, it being distilled and made tender by the sharpness of the cold Air, which has no less Vertue in this kind, than the Sunbeams. This is their ordinary Food in Spring; but in the Summer they live for the most part upon Milk, Cheese, Curds and Whey, call'd by them *Kamadha*. In the Summer, says the same Author, they Feed for the most part upon Milk, Cheese and Curds, which they call *Kamada*.

(a) But they esteem the Tongue and Marrow of the Raindeer above all the rest: They look upon Raindeers Flesh, says *Johannes Torneus*, as very good food, but the Fat and Marrow is a Dainty among them. *Wexovius*, speaking of what entertainment they used to give to their Ministers, says; They give them the best Pieces of dried Raindeers Flesh, the Tongue roasted, and the Marrow-Bones roasted before the Fire. And in another Passage he has these Words: The Marrow of Raindeer is of a delicious taste, which they value in Lapland, just as we do Oysters, some other Outlandish Dainties.

(b) They have also another Dish in Lapland, which is made of the Blood of Raindeer, boil'd with Water, to the consistency of your Hasty-Pudding; They make, says *Samuel Rbeen*, a certain Dish very common among them, of the Blood of Raindeer, boil'd as thick as a *ox-liver*.

The Wood-Laplanders or *Graan-Lappers* feed, partly upon Fish, partly upon wild Fowl or wild beasts. The Wood-Laplanders, says the same Author, live upon Fishes, and such wild Beasts as they catch in the forests; this is their Food throughout all the Seasons of the year. They know of no difference in their Diet, according to the different Seasons, as is practis'd among the Highland-Laplanders; because, as I suppose, they have always plenty of these Things. So that the Words of *Blasius Magnus*, when he says; They eat no Bread, but live upon Fish and wild Beasts, must be understood of these Wood-Laplanders. So says *Peucerus* of them; They live of Hunting and Fishing; tho' the last is their most general Diet. This makes *Ziegler* compare them to the

(a) *Lundius* says he has seen young Children, and sometimes Servants, Milk the Raindeer clandestinely, and Drink it eagerly.

(b) *Lundius* observes; That they esteem this Marrow, as a great restorative; and that in Autumn the Bones are full of Marrow, but empty in the Spring.

L. 4. c. 3.
De Divin.

Ichti-

L. 18. c.
28.

Ichtiophagi in *Ethiopia*. They catch, says he, prodigious Quantities of Fish, which is their ordinary Food, not unlike the *Ichtiophagi* in *Ethiopia*. And *Olaus*, who generally follows the Footsteps of *Ziegler*; The greatest part of the *Laplanners* are *Ichtiophagi*, living upon Fish, which their Waters furnish them with in prodigious Quantities. Among all the wild Beasts, the Flesh of Bears is most in request; Bears Flesh, says *Olaus Petri*, is much in esteem among the *Laplanners*, which they look upon as a Dainty. And *Samuel Rheen*; The *Laplanners* esteem the Flesh of Bears a great Delicacy, and as the best Entertainment they can give to their Friends. They feed also upon Birds of several kinds; and if we may believe *Lundius*, likewise upon their Eggs, which they find in great Quantities in the Spring near the Marshes. There is, says he, a certain Bird call'd *Kjadker*, who hides his Eggs within the hollow Trees; the *Laplanners* bore Holes in those Trees which they make up with Moss, and by this means afterwards catch him and his Eggs. Another Water Fowl called *Skrakia*, commonly lays his Eggs after the before mentioned Bird, which they take in the same manner. Besides this their Dayly Diet, they have also certain Sawces or Pickles, made of Black-berries, Straw-berries, a kind of Mul-berries, and such like; as likewise of the wild *Angelica*, and the inner Rind of the Pine-tree; of all which, and their Preparation, I shall say more hereafter. This is all the *Laplanners* Food; for Bread and Salt are Things known but to few. *Herberstein* says already in his Time, The *Laplanners* have no Bread, Salt or savoury Sawces. And *Wexovius* after he has mentioned all things belonging to their Diet, says; All this they use without Bread or Salt. *Tornæus* speaks to the same purpose; The *Laplanners* do neither Sow nor Reap, which is the reason that Flower and Bread are things foreign and not much used among them; but whenever they do, it is very sparingly, like we do with Honey or such like Things; Salt they either use not at all, or in very small Quantity. The Diet of the *Laplanners*, says *Samuel Rheen*, is chiefly the Flesh of *Raindeer*, of wild Beasts and Birds; as likewise Fishes, which they eat Winter and Summer without Bread and commonly without Salt. Which, according to *Lundius* they use in so small a quantity, that it is scarce to be tasted; tho' he asserts, that the Inhabitants of the *Laplanners*

ark of *Uma* eat a certain kind of Bread or Cakes ;
 ey have their Flower from *Norway*, which they mix
 ith Water, and toast the Past over the Fire, they call
Tegga. Instead of Flower, they eat dried Fish, which
 ey grind to Powder. *Ziegler* makes mention of this,
 when he says: They dry their Fish in the cold Air, and
 reduce them into a Powder or Flower. The Laplanders,
 says *Samuel Rheen*, eat Fishes dried in the Spring and Sum-
 mer, by the Winds and Sun, in lieu of Bread. If we may
 credit *Olaus Magnus*, they eat in its stead the Pill of the
 Pine-tree ; The Inhabitants of Lapland, says he, use the
 inner Rind and inner Pill of the highest part of the Pine-tree,
 which they gather in the Summer, instead of Bread, as the
 Arabians do the Palm-tree. Instead of Salt they prepare
 the inner Rind of the same Tree, after a peculiar man-
 ner, which is thus described by *Samuel Rheen* ; They pull
 off the first Bark of the Pine-tree, next to the Ground, then
 they take the inner Rind, which they cleanse and slice into
 thin Skins, no thicker than Parchment. Thus they dry it
 in the Sun, and after they have cut it into small Pieces, they
 put them up close in Boxes made of the Barks of Trees ;
 these they bury in Sands for 24 Hours, when they kindle a
 good Fire over the Hole. Thus thro' the violence of the
 Wood Fire, the Rind turns Red, and acquires a very agree-
 able Taste. This, as I have been credibly informed, is
 what wherewith they season their Victuals. *Samuel Rheen*
 says ; They eat this, as we do our Sweet-meats. One of
 the reliques of Popery among the Laplanders, is, that
 most of them abstain from Flesh every Friday, in lieu
 of which they eat Fish, or for want of them Milk and Cheese.
 This is most observable among the Mountaineers, because
 they generally eat more Flesh. Every Friday, says *Sa-
 muel Rheen*, the Highland Laplanders observe a Fast, when
 they wont as much as taste any Flesh, but live upon Fish ;
 and if they have none themselves, they buy them from their
 Neighbours ; or for want of them eat Milk and Cheese.
 All the before-mentioned Victuals they dress in the fol-
 lowing manner ; They boil their Fresh Meat, but not
 much, scarce any longer than we boil our Fish, to pre-
 serve the Gravy, and make their Broth the better, ac-
 cording to their Opinion ; of which they are great Lo-
 vers, and do drink it sometimes, as we shall see anon.
 They boil their Flesh but very little, says the same Author,

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scarcely

scarce any longer than we are used to boil our Fish; the perhaps another reason may be, That they have but a late Years begun to be acquainted with boiling their Viſtuals. For my Lord *Heberſtein*, who writ his History 130 Years ago, ſays: *They now begin to eat boiled Viſtuals, and to become more civilized.* Which ſhews that boiling was introduced among them in his time. Some times they boil Fleſh and Fiſh together in the ſame Kettle; *They frequently boil Fiſh and Fleſh in the ſame Kettle at a Time,* ſays *Samuel Rheen*. But their dried Fleſh either by the Sun or by the Air, they eat without any further Dreſſing; this makes *Lomenius* call it, *raw Fleſh*. Their Milk they boil with the addition of ſome Water being alſo too thick; as we ſhall ſhew hereafter, or elſe they expoſe it to the Cold in Winter, which turns it into a Curd: *They keep the Milk of Raindeer in Autumn in large Veſſels, which freezes into a kind of Cheeſe Curd, and may be cut with a Knife.* In the ſame manner they proceed with their Fiſhes, ſome of which they boil, the reſt they dry and eat, which makes *Samuel Rheen* ſay; *Sometimes they eat their Fiſhes boiled, ſometimes unboiled.* He ſpeaks of their dried Fiſhes, which they dry in the Spring and Summer in the Air; *They dry,* ſays he, *theiſe Fiſhes in Spring and Summer, in the Sun and Air.* They take the Fiſh, of what kind ſoever, but eſpecially Pikes theſe, after they are gutted, they hang upon ſmall Sticks and expoſe them in an open Shed made of the Bark of Trees, covered on the top (as *Lundius* obſerves) to keep the Rain out, to the heat of the Sun Beams, and the Air after which they keep good for ſeveral Years. He ſays they call theſe Sheds *Lueſte*, being for the moſt part behind their Huts; and that they never gut Perches, and other ſuch like ſmall Fiſhes, but hang them for ſome time over a ſmall Wood Fire, where being half dry'd they expoſe them to the Sun Beams; *Theſe,* ſays he, *are very well taſted.* If we may believe *Wexovius*, the Winter Seaton has the ſame effect upon them. *The Laplanders,* ſays he, *dry their Fiſhes in the coldeſt Winter Seaton, without any Salt.* What they don't dry thus, they boil and eat freſh; ſometimes by themſelves, ſometimes together with the Fleſh of Birds or other wild Beaſts as we told you before. It is not uſual among them to roaſt or fry either Fiſh or Fleſh, except it be the Rain deer

ers Tongue ; they broil likewise their Bones, for the Marrow's sake. So that I do admire at what *Olaus Magnus* L. 4. c. 12. says : *They ofner eat the Flesh of wild Beasts roasted than boiled.* He was, questionless, misled into this Error by *Ziegler*, who speaking of a *Laplander* that gave a piece of Meat to his Wife upon a Spit, he conjectured from thence, they used to roast it ; *The Husband*, says *Ziegler*, *divides his Prey, and orders it for the Spit, to be roasted* ; which Three last Words he has added of his own. *Lundius* says, They boil their fresh Fishes very well, looking upon them otherwise, as unwholesome and aguish.

Their Sweet-meats, which serve them in lieu of Dealers of Apples, Nuts, and such like, and which are commonly made of several kinds of Berries, are made in the following manner, according to *Samuel Rheen* : *They take the Straw-berries* (otherwise called *Norway Black-berries*, and in Swedish *Hiortoon*) *these they boil with a slow Fire their own Juice, without any Water, till they begin to soft ; then they sprinkle a little Salt upon them, and after they have put them in a Vessel made of the Bark of Birch, and well closed, bury them under Ground.* These they make use of in Autumn and Winter, when other Berries are out of Season, and they look as fresh, as if they had been lately gathered. *Lundius* says they sell them in great quantities to the Highland *Laplanders*, or exchange them for Cheese or Fawns of Raindeer. They also mix them sometimes, whilst they are fresh, with Fish ; of which they make a peculiar Dish ; They boil, says *Rheen*, the Berries, and after they have taken out the Bones, they put them together to a Jelly, which they eat with Spoons. This they don't only make with Straw-berries, but also with all other sorts of Berries. For soon after he says ; *the same they do with the great and small Black-berries, and Myrtle-berries, which they thus mix with the Flesh of Fish, as we told you before.* Besides this, they mix another kind of Sweet-meat, much admired among them, of the wild *Angelica*. They take the Stalk, before it runs to Seed, which they purge from the outward Skin, and broil and eat it. *The Laplanders*, says the same Author, *take the Stalk of Angelica, before it Seeds ; the Pill which, after they have cleansed it from the outward Rind,*

they broil and eat. He adds, That they look upon it a Dainty: This, says he, the Laplanders eat with a great deal of Delight. They have also another way of preserving it with the Whey of Raindeer Milk, which they boil together till it turns Red; this they preserve for Winter. They prepare, says the same Author Rheen, the Angelica likewise, by taking the Stalk, when it begins to Seed, and boiling it with Whey for a whole Day together till it turns as red as Blood; this they use in Winter, and some other Seasons of the Year. He further observes, That it is very bitter (as may easily be supposed) but that the Laplanders by Custom are mightily pleased with it, looking upon it as very wholesome. Much such another Preparation they make with Sorrel. They also boil, says he, Sorrel with Milk. Their last Preparation is made of the Root of the Pine-tree; which, as I told you, they put upon a Ground, and boil it, by making a Fire upon it, this they use instead of Salt. The Laplanders call this Santopel, as the same Author observes. Lundius says, they call it *Fueses Kiarfmer* in the Lapmark of Uma, and that the Highland Laplanders sell to those inhabiting the Forest. I call this the last Preparation, because I question whether Butter ought to be reckon'd among these, it being certain that Butter is none of their ordinary Food, though being some who doubt, whether the Raindeer will afford any Milk at all, as I told you before; tho' Samuel Rheen gives us its Preparation thus: They also make Butter of Raindeers Milk; which they put into a Kettle and coagulate it like a Cheese Curd; this they stir about with a Stick, till the Butter rises, which is of a whitish Colour like Suet, they preserve it by sprinkling a little Salt upon it.

We will now come to their Drink, which is most commonly Water. Lomenius calls it very improperly *Melted Ice*, it being certain, that considering the vast quantities of Rivers and Lakes there, they cannot want Water, for all the Ice. To prevent its Freezing they always keep it in a Kettle, hanging over the Fire. They never are, says Samuel Rheen, without Water in the Kettle for their Drink. He mentions a Kettle, the same of which he told us before, that it was always hanging over the Fire, in the midst of the Hut; every one takes what Water he wants for his Drink out of this Kettle with a Ladle.

adel, especially in the Winter Time. Besides this they also drink the Broth, in which Fish or Flesh has been boiled, which they call *Labma*. After they have eat the Fish or Flesh, says the same Author, they drink the Broth, in which they were boiled; this they call *Labma*. *Olaus Magnus* says, they also drink Whey; They eat, says he, L. 17. c. the Milk, and drink the Whey. These are their usual Drinks; for Ale or Beer, such as is used among the other Northern Natives, are Things unknown to them, as being destitute both of Barley and Hops; and if any should be imported, they would not be able to keep it during the excessive Cold of the Winter; Beer, says *Wexovius*, is usefess among them, by reason of the excessive Cold. Instead of which the Laplanders use Water in Vessels made of Bark. But when they are to make merry, or to drink for their Pleasure, *Aqua Vite* or French Brandy is their Liquor, which they so much delight in, that nothing is able sooner to engage their Hearts than a Present of it. *Mundius* observes, that to allay the Heat occasioned in the Mouth and Throat by the Brandy, they make use of the Juice of certain red Berries, which they preserve against the Winter; and that they make Snuff of Tobacco. This they buy at Midsummer-Fair in Norway. In Norway, says *Samuel Rbeen*, they buy themselves at that time Tobacco and Brandy. This they make use of, especially at their Feasts, Nuptials, and other Solemnities, as I shall shew hereafter in its proper place. And in this Place we cannot but take notice, that the use of Tobacco is much in Vogue among the Laplanders, as we told you before, when we spoke of the foreign Commodities imported here. For it seems that those Nations, who are destitute of Salt and Bread, have so peculiar an Inclination before all other Things, to Tobacco, that it is almost fatal to them.

We will now proceed to their manner of Eating. In the Winter they eat in that part of the Hut which is assigned for the use of the Family, viz. on the right Hand of the Door, after you enter it; in the Summer they take their Meals without upon the green Grass; sometimes also round the Fire-hearth, in the midst of the Hut, which makes *Samuel Rbeen* say; They eat sitting round the Kettle. They sit or lye down without any Ceremony or Precedency, every one taking his Place where he

lights first. They sit or lye down in a Circle, without any Bench or Stool, only upon a Skin spread upon the Ground, with their Knees backwards; *They sit round the Kettle*, says *Samuel Rheen*. Being thus seated in a Circle, they are served not upon a Table, but a Stump of a Piece of Board, if we credit *Wexovius*, who says; *A Piece of Board is to them instead of a good Table*; the most of them are contented only with a Piece of the same Skin, upon which they sit. The Meat, after it is taken out of the Kettle, whether Fish or Flesh, is generally laid upon a Piece of course Woollen Cloth, called *Waldemar*; (for they know not what Dishes and Plates are) the richer Sort use sometimes Linnen instead of this woollen Cloth. *Samuel Rheen* describes it thus: *After they have dress'd their Victuals, whether Fish or Flesh, they put it upon a Linnen Cloth, if they be of the richer Sort, the Poor upon Woollen Cloth, called Waldemar; for there are few Laplanders who understand what a Trenchard or Dish means.* But if any liquid Thing, such as Milk or the like is to be served up, they put it in a hollow Piece of Wood or Trey made of Birch, resembling in Shape our Fans, in which the Country People Fan their Corn. *When they have boil'd Milk*, says the said Author, *or any such thing, they serve it up in a Vessel.* They commonly take their Meat, whether Fish or Flesh, in their Hand and that sometimes streight out of the Kettle, and for want of a Table Cloth, put it upon their Gloves or Cap. *For want of other Conveniencies*, says the same Author, *the Laplander puts his Share of Fishes and Flesh upon his Gloves and Cap.* He says, *for want of other Conveniencies*

(a) *Lundius* says, That some among them use foursquare Trenchards of two Hands breadth, called by them *Tello*, made either of Wood or Raindeers Horns, or sometimes of the Bark of Trees.

c. 17. *Olaus Petri Niurenius*, says; *As they are very lavish and Gluttons when they have Plenty, so they can Fast when they are in want, beyond what is to be imagin'd.* And in another Passage, *They are never sparing of the Victuals*

Victuals, especially in the Spring, when they have great plenty of Bears and wild Raindeers Flesh; then they eat day and Night, till they have consumed all they can get. Upon which Head *Lundius* observes, that they commonly eat two Meals a Day; the First in the Morning when they take only a Piece of Cheese, dry Fish, or a small Piece of Flesh; the Second in the Evening, when they eat very heartily, as if they had been starved before; he tells us that the Mountaineers are not such great Eaters as the Wood *Laplanders*, because the first feed upon more nourishing Victuals, such as Cheese, Milk and Flesh, whereas the last eat scarce any thing but dried Fish without Salt. After their Meals they observe constantly two Things: First to say Grace, and next to exhort one another to keep mutual Faith and Charity, by giving one another the Hand, as a sign of that mutual Engagement, which ought to be betwixt Table Companions. Concerning the First *Samuel Rboen* has these Words: *After they have eaten together, they wash their Hands and say Grace thus: Thanks be to God, who has created this Meat for our Sustenance.* And whilst they say this Grace, they shew their Acknowledgment by lifting up their Hands. This they do in the *Lapmark* of *Pitha*; but in *Torna* they say Grace thus: *Good God, be praised for this Meat, grant that what we have now eaten, may conduce to the strengthening of our Bodies.* Concerning the Last, the said Author has these Words: *Then as many as have eaten together, give one another the Hand.* And this may suffice, concerning their Diet and manner of Eating,

C H A P. XIX.

Of the Hunting of the Laplanders.

NEXT to those Things relating to the Diet, Clothing and other necessaries of the *Laplanders*, we will now proceed to their Employments; which are either such as they Daily practise, or such as are but rarely used, and upon extraordinary occasions only. These may be again subdivided into two different Sorts, *viz.* Such as are common to both Sexes, or peculiar only to one. We will in the first Place treat of those belonging to the Men; among which Hunting challenges the chief Place as belonging in a most peculiar manner to the Men in *Lapland*; according to *Tornæus* his Assertion: *Both Men and Women are used to laborious Exercises here, except Hunting.* Which is contradicted by *Olaus Magnus*, who he says; *Under the North Pole the Forests abound with such vast quantities of wild Beasts, that the Men alone without the help of the Women, would not be able to Cop with them; which is the reason the Women are as dextrous if not more active in Hunting than the Men.* But I am afraid he does not speak this upon his own Knowledge or the Credit of some other creditable Person; but that in this as well as some other Points, he has followed the Footsteps of some antient Writers. Thus *Procopius* says of the *Scrivofinni*, whom *Olaus Magnus* makes to border upon *Lapland*: *Neither Men nor Women addict themselves to Cultivating of the Ground, or any other Labour; the Employments of both Sexes being only Hunting.* The same Thing is related of the *Finni*, by *Tacitus* when he says: *Both Men and Women live upon Hunting, who accompany their Husbands wherever they go, and claim their Share of the Prey.* But whatever *Procopius* and *Tacitus* may say of their *Scrivofinni* and *Finni*, it is beyond all question, that the *Laplanders* are so far from allowing their Women to go a Hunting, that they durst not so much as touch their Hunting Instruments; that they ne

L. 4. C. 12.

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Germ.

are abroad, or return from Hunting thro' the same Door, used commonly by the Women, who are not permitted to lay a Finger upon what they bring Home, as we shall see more at large hereafter. For the rest, it is worth our Observation, what Superstitions are commonly in Vogue among them, in relation to their Hunting.

The First is, That they look upon certain Days Ominous or unprosperous; amongst these they reckon *St. Mark's Day* (called *Cantepæivo*) and *St. Clement's Day*. Concerning this, *Samuel Rheen* has these following Words, which we alledged once before: *They look upon certain Days as Ominous; such as St. Catharines, St. Marks or Cantepæivo, and St. Clement's Day. On these Days no Laplander ever goes abroad a Hunting, nay does not as much as shoot an Arrow at a wild Beast; for, say they, we should have but ill Success in Hunting all the Year after, and our Bows would break.* Here you see a two-fold Reason, why they don't Hunt on those Ominous Days, *viz.* their Fear of being unsuccessful in their Hunting, and of losing their Hunting Instruments.

The Second Thing worth our taking notice is, That they seldom go abroad or Hunting, unless they have first consulted their Drum; which is among other Things particularly design'd for this use, as is manifest from the many Figures of wild Beasts painted upon it; as we have related before. But above all Things, if they are to Hunt the Bear, they never neglect to have recourse to their Drum. *Lundius* says, That in the *Lapmark* of *Oma*, they make use of a Hatchet instead of the Drum. This they hang on the Top of the Hur, with a long String tied to the Handle. Then they mutter out certain Words, at which the Hatchet begins to move and to turn, till at last it remains immoveable. They observe exactly towards which Corner the Hatchet turns, and on that side promise themselves to meet with good Store of wild Raindeer, wild Fowl, or other Venison. They make use also sometimes of certain Stones dedicated to *Storjunkare*, which they find in the Mountains, and use them in the same manner as they do with the Hatchet.

A Third Superstition is, That they don't go abroad a Hunting, nor return thro' the same Door, which is commonly used, but thro' the Door on the back-side of
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the Tent or Hut, called *Poffe*. This, I suppose, done for fear of meeting with any Women, the Sight whom is look'd upon as Unprosperous, by those who are going a Hunting. Which is the true Reason that the Women are not allowed to appear on the back-side of the Hut, where this Door is, as I have been credibly informed by *Olaus Matthew*, a Laplander, and young Student living now among us; for they promise themselves nothing but ill Success in Hunting, if they happen to meet with a Woman. *Ziegler* tells us the same Thing long ago, tho' somewhat obscurely, but his Words may easily be explained in the same Sense; *It is a Crime*, says he, *in a Woman, to go out of the Hut, thro' the same Door thro' which her Husband went abroad a Hunting that Day*. viz. Not only for that Day, but at all Times, because they never go abroad a Hunting, but thro' the Door, on the back-side of the Hut, which is forbidden to the Woman. *Lundius* adds a fourth Superstition; which is, That they are very cautious when they go a Hunting, for fear they should meet with any thing that is Ominous. He says, That they eat but little before they go abroad, in hopes of a quick return, which if it proves otherwise they Fast the whole Day, they seldom taking any thing along with them, except it be the Marrow of Raindeer, which they look upon as a potent restorative of the whole Bodies, but especially of their Legs. These are the Preparatives for Hunting; now we come to the Hunting it self, which differs in respect of the Season, and the various Sizes of wild Beasts. *They order their Hunting according to the difference of the Season*, says *Job. Tornau* and of the wild Beasts: For they use another Method in the Summer, another in the Winter, another when they are to hunt lesser Beasts, another when they are to catch great Ones. In the Summer they hunt on Foot, with Dogs, which are of a very good kind in Lapland, being not only for the Scent, but also fit to set upon a wild Beast, for which reason they always keep them chained in their Tents or Huts. *They always keep*, says *Wexovius* *their Dogs tyed up, to make them the more Fierce, when they are to set upon the wild Beasts*. But in the Winter they follow the Tract of the Beasts in the Snow, and pursue the same, having certain Scates tyed to their Feet, which we shall describe hereafter. *Olaus Magnus* describes

L. 4. c. 8. Defc. Swe. their Dogs tyed up, to make them the more Fierce, when they are to set upon the wild Beasts. But in the Winter they follow the Tract of the Beasts in the Snow, and pursue the same, having certain Scates tyed to their Feet, which we shall describe hereafter. *Olaus Magnus* describes

cribes them thus: *They run with their Wooden Shoes to their Feet, with incredible Swiftneſs croſs the Mountains, covered all over with Snow, whither they purſue the wild Beaſts.* And in another Paſſage; *Theſe ſavage Laplanders do run and ſlide by bending their Bodies at Pleaſure, with incredible Swiftneſs croſs the Mountains and Vallies, with the help of certain long Pieces of Wood faſtned to the ſoles of their Feet.* This they perform with the utmoſt activity, both when they are a Hunting in dangerous Places, or Sport only; for Hunting is their Livelihood: The ſmall Eaſts they Kill with Bows and Arrows, the great ones with Spears and Fire-Arms; tho' in thoſe they likewiſe uſe different ways. For Ermins they catch in Traps, we do Mice. The before-mentioned Olaus deſcribes thus; *They catch them by the help of three Pieces of Wood laid a-croſs, and ſo faſtned to a ſmall String, ſo that when the Ermins (ſometimes Three, Four or Eight) enter the Trap, the String being touched, draws them cloſe over them.* He ſays further, That they catch them in ſmall Holes covered with Snow, as likewiſe with Dogs, which are ſo ſwift that they take them and pinch them to Death. But Squirrels they Kill with blunt Darts, for fear of ſpoiling their Skins, which is that they are caught for. After the ſame manner they alſo Kill Martens; They brought forth, ſays the ſame Author, *Wooden Darts blunt-tipped, wherewith they kill Martens, Sabels and Squirrels.* They ſometimes alſo make uſe of pointed Darts in Hunting the Martens, the Fox, Beaver, and other ſuch like Creatures; but are very careful to hit them ſo as not to ſpoil their Skins, if they be of a good kind; in which the Laplanders are very dextrous; as my Lord Heberlein has already obſerved of them in his Time. They ſays he, *the beſt Markſmen in the World; for, if they happen to light upon ſome Creatures of the more precious ſort, they will hit them with their blunt Arrows, without the leaſt ſpoiling their Skins:* For as they catch by laying Baits, with Holes underneath, covered only with Snow laid upon Twigs; They are alſo taken in Gins, laid in their uſual Hunting Places; as likewiſe with a certain kind of poiſonous Nets, appropriated to this uſe only by the Laplanders, of which more anon. Which makes Samuel Rheen, when he ſpeaks of the Field Mice, the Foxes common Food, ſay: *The Fox will not always take the Bait which*

L. 1. c. 25.

L. 18.

c. 21.

L. 7. c. 1.

which the Laplander lays for him, viz. when they have enough of them in the Field. They catch Hares with Snares fastned to the Boughs of Trees, in the same manner they take several other small Beasts; which *Johannes Torneus* say, That it is a Custom among them that if any one happens to see any of these Creatures one of these Snares, he takes it, and gives it to the right Owner; If any one, says he, happen to take a wild Beaver in another Man's Snare, he gives it immediately to the right Owner. Where he speaks of these Snares, in which Hares and other small Creatures are caught. *Lundius* says, that in the *Lapmark* of *Uma* they catch Beavers in such like in Baskets made of the Twigs of Fir-Tree. They make a Hole in one Side of it with a Trap Door which they tye up in the middle, with small Strings of Osiers or Rushes. On this they fasten a small Twig Poplar, of which the Beaver is very Fond. The Beaver entering the Basket, knows both the Twig and the String which makes the Trap-Door fall, being kept down by a Stone tyed to the end of it. If the Beaver be not taken out of the Trap within an Hour, he is suffocated; but if two, viz. a Male and Female, come to it at the same Time (which happens often) he that is without lifts up the Trap Door, and lets the other out. We now come to the wild Beasts of a bigger Size. Among these the Wolves are generally caught in Holes dug for that Purpose, as commonly known, tho' sometimes also they Shoot them with Bullets, there being a perpetual Enmity betwixt them and the Laplanders, because they suffer extremely in their Cattel by these ravenous Beasts. *Olaus Magnus* says they Kill them with Sythes and Darts. *They bid* says he, *Iron Sythes tyed to some Carrion under the Snow by which means the Wolves eager after their Prey, have their Legs cut, or are shot with Darts.* In the same manner they catch Leopards and Gluttons. Of the Last *Olaus* has the following Words: *Whilst this Beast is discharging its Bowels betwixt two Trees, the Hunts-man Kills it with a large Dart: There is also another way of catching it by a Trap or Snare; several thin Pieces of Wood being joined together with a String, in which at the least round the Beast is Strangled. They likewise catch it in Pits or Holes.* But now a-days they Shoot them for the most part with Fire-Arms. *Lundius* says they catch them in certain

L. 18.
c. 13.

L. 18.
c. 9.

tain Wooden Traps, called in Swedish *Færshaos*, by putting a Stick with a Piece of Meat under the Trap-door, or Covert, which the Beast endeavouring to devour, the Covert falls upon it, and bruises it to Death. They also Kill the Elk, with Fire-Arms, when they can meet with them, which is not very often; tho' *Lundius* assures us, That they are not very difficult to be kill'd in Autumn either by Dogs, or by Fire-Arms, when is their Rutting Time; for then, says he, they appear always Five or Six together; besides that this Creature is this peculiar Quality, that if one of them be shot, the rest tho' frightned for the present, at the Noise of the Gun, will never the less return soon after; so that they may all be Kill'd one after another. But no other Beasts they pursue with so much eagerness as the wild Raindeer and Bears; the First they attack with all manner of Weapons. They catch the Raindeer, says *Samuel Rheen*, with Snares; they Kill it with Javelins, Darts and Fire-Arms. But especially in the Spring and Autumn. In Autumn, at their rutting Time, they catch them by exposing to their view a tame Female Raindeer; and whilst they are approaching, the Hunts-man, who hides himself behind the tame Doe, shoots them with his Fire-Arms. The wild Raindeer, says *Johannes Torneus*, are enticed to come to the tame Does, behind which the Hunts-man lies, till the Raindeer comes within reach of his Gun. *Samuel Rheen* speaks to the same Purpose; About St. Matthew's Day in Autumn at rutting Time, the Laplanders enter the Forests, where they know the wild Raindeers are; thither they carry their tame Does, which they tie to the Trees, and whilst the wild Raindeer are approaching, they Kill them with their Fire-Arms. In the Spring they overtake them by the help of their Scates tyed to their Feet, whilst they are entangled in the deep Snows. They Kill them likewise, says *Samuel Rheen*, in the Spring when the Snow is very deep; for at that time the Hunts-men, by the help of their Scates, pursue the Raindeer, whilst they are entangled in the Snow. They have also a way of forcing them into Snares with Dogs. They are likewise taken, says *Johannes Torneus*, with Snares and Dogs. Last of all they catch them by the help of Nets or Hurdles, set up on both Sides for a considerable length, betwixt which they are forced or chased to the end of the Enclosure,

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into a Pit Dug there for that Purpose. *Tornæus* describes it thus; They are also taken by means of a certain Enclosure extending like two Branches, several Leagues in Length, betwixt this they chase whole Herds of Reindeer, till they force them into a Pit. *Lundius* says, he knew a certain Laplander, who in one Day Catch'd sixteen Reindeer in the following manner; In the marshy Parts of the Forest they pitch two Poles joined together at the Top, in the Shape of a Gate. Betwixt the two Interstices they fix several Darts at such a Height, that the Reindeer can neither pass under, nor above them, and being forced to pass thro' the Interstices betwixt the two Porches, are killed by the Darts. He further says, That they spread their Nets or Snares betwixt two Trunks of Trees, where they know the Reindeer used to pass; here also they fix Sharp-pointed Irons covered with Moss, and by this means kill the Reindeer. The Wood Laplanders give leave at certain Times to the Mountaineers to hunt after the wild Reindeer, of which they have great Plenty in their Districts as they are passing that way about Twelfth-Tide, when they go to their Fairs, so that One of the Highland Laplanders entertains sometimes ten Guests till Ladies Day. Thus much of their Reindeer Hunting. The next is the Hunting of the Bear, which as it is performed with more than ordinary Superstition, so we must treat of it with the more Circumspection.

The first Thing they take care of is, to find out whereabouts the Bear has settled his Winter Den. He who first traces the Bears Den, is said to have Circumvented the Bear, and has the chief Management of the Hunting. A certain Anonymous M. S. treating of this peculiar way of Hunting, has these Words; The Laplander who first has discovered the Bears Den, or as they speak in their Language, who first has circumvented him; that is to say who first of all in the beginning of Autumn, when the first Snow falls has traced his Foot-steps, leads the Van when they are going out to Hunt the Bear. *Lundius* says they trace the Bears Foot-steps at a distance, and after a diligent observation made over what Rocks, and thro' which Bryars he is used to pass, they guess his Den not to be far off; knowing that the Bear always takes three Rounds for about a quarter of a League, and returns to the same Place from whence he first began. After the
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discovered his Den, they joyfully invite their Relations and Friends to be partakers of the Hunting March; with the same Ceremony as we invite our Friends to a Feast; for, as we told you before, the Laplanders look upon Bears Flesh as the greatest Dainty that can be. A Laplander, says *Samuel Rheen*, who has first of all discovered the Beasts Den, invites all his Relations and Friends, otherwise than if it were to a solemn Feast. But it is to be observed, that this is never performed till in March or April, when they can best enjoy the conveniency of their Scates. *Olaus Petri*, after having spoken of the Discovery of the Bears Den in October, has these Words: *Affords in the Month of March and April, when the Snow is deepest, and consequently they can with the most conveniency make use of their Scates, they find out the Bear by the Scent of their Dogs.* After they have called together their Friends, they pitch upon the Drummer, who is to be consulted whether the Hunting is likely to be successful or not; and whether they are to kill the Bear. *The first Thing they go about, says Mr. Rheen, is to let him who is the best Artist among them beat the Drum, and to consult whether they shall take the Bear.* Being encouraged with the Hopes of good Success, they march in very good Order, every one in his proper Station towards the Forest; he who first traced the Bear, being at the Head of them. *The Laplander who first circumvented the Bear marches in the Front, says Samuel Rheen.* He has no other Weapons but a Lance, with a Brass Ring at the end of it, according to the before-mentioned Author: *He is only Armed, says he, with a Club, and a Brass Ring;* tho' the before-mentioned Anonymous Author says, they carry a Rod: *For, says he, the Laplander who circumvented the Bear, marches first of all, they are going out to Kill the Bear, having in his Hand only a Rod with a Brass Ring fastned to it.* But perhaps this might be a Mistake, there being no great difference between a Stick and a Rod. Next to him comes the Drum-beater, and after him the Person who is to make the first attack upon the Beast; and so the rest, every one according to his Employment, after the Killing of the Bear, one being appointed to boil the Flesh, another to divide it, another to fetch Water and Wood; and they are very exact in not encroaching upon one another's Business.

Business; according to the same Author's Relation, soon as they come in this Order to the Bear's Den, they fall on courageously with Spears and Fire-Arms, till they have kill'd him, which done they begin to Sing, in token of their Victory. *When they come to the Bear's Den* says the same Author, *they attack him bravely, till they Kill him with Spears and Fire-Arms.* They have peculiar Songs for this Purpose, as for Instance, that which they Sing immediately after the Bear is Kill'd, run thus; *Kittulis pourra, Kittulis ishkada, soubbi jalla Zaij.* The Sense of which is explained by the said Anonymous Author: *They thank the Bear for his coming thither, and that he did not hurt their Persons, nor Break their Clubs and Spears, wherewith they killed him.* When they Sing this their Captain is the head Musician, the same who carries the Rod, with the Brass Ring. *He is,* says the anonymous Author, *the chief Musician, who first begins the Song.* After they have thus proclaimed their Victory they drag the Bear out, beating him with Rods and small Sticks; *This done,* says Samuel Rbeen, *they drag the Bear out of his Den and beat him with Rods and Sticks from whence comes the Proverb, to whip the Bear with Rods.* Then they put him in a Sledge, drawn by Raindeer, and so carry him to the Hutt, where the Flesh is to be boiled, Singing all the while another merry Tune or Song: *As they carry the Bear along,* says the Anonymous Author, *they Sing thus; Ii Paha talki oggio, ii Paha talki Pharonis.* The Sense of which he interprets thus: *They pray the Bear, that he may not raise Tempests or do any other harm to those who had been concerned in his Slaughter.* This seems to be intended by way of Defiance, in the same manner as they thank the Bear for coming thither in the First; unless we suppose, they entertain a certain Superstition, that the killing of the wild Beasts proves sometimes ominous to the Hunter, which indeed is the Opinion of some among them to this Day. Samuel Rbeen gives us a somewhat different Interpretation of this Song in these Words: *Then they begin the Bears Song, in which they give thanks to God the Creator of wild Beasts for their Use; and for having endow'd them with sufficient Force and Courage, to overcome so strong and fierce a Creature.* Perhaps they Sing this, besides the before-mentioned Songs. The Raindeer that has ca

off the Bear, is not to be used by any Woman all
 at Year. *The Raindeer, says Samuel Rbeen, that carries
 the Bear, is not to be used by any Woman that Year.* Our
 anonymous Author assures us, that not only the Women,
 but also the Men are forbidden to make use of the said
 Raindeer. *No Body, says he, is permitted to use that
 Raindeer for that Year, which has carried the Bear Home.*
 It is their Custom to boil the Bears Flesh immediately
 at the same Place where they have killed him, unless
 for want of Wood and other Necessaries, they are forced
 to carry him to some more convenient Place, where they
 erect a Hut, for that purpose, and are met there by their
 Wives; as they approach they Sing another Song, de-
 siring their Wives to chew the Bark of the Elder-tree,
 and to Spit it in their Faces. *When they come to the
 Place, says the Anonymous Author, where they are to Feast
 on the Bears Flesh, they are welcomed by their Wives,
 and sit together on purpose to expect their Husbands return
 from the Bear Hunting, who as they approach Sing thus :
 Aiibi ja tuo suoseo, i. e. they desire their Wives to chew
 the Bark of Elder-trees, and to Spit it in their Husbands
 Faces.* The Reason why they do so, is, because after
 the dead Bear is conducted to the Hut, where his Flesh
 is to be boiled, they go to another Hut, where they are
 welcomed by their Wives, who frequently use chaw'd
 Elder-bark to Paint their Utensils withal, it being of a
 reddish Colour; so that they Spit it in their Husbands
 Faces, by reason of its resemblance to the Bears Blood,
 from whom they would not seem to have Kill'd, without
 great Danger and Trouble. They never enter the Tent
 after their return, but thro' the Back-Door, and as they
 look in first, so every one is Spit upon by his Wife, as
 we told you before. I speak this upon the Credit of the
 anonymous Author, who says further, That the Women
 look thro' a Brass Ring, as if they were aiming at some-
 thing, and so Spit in the Men's Faces; these are his
 Words: *The Laplanders, after their return Home, go to
 their Hut, but not thro' the common Door, but open the
 Back Window, thro' which, whilst they are looking, their
 Wives keep chaw'd Elder-Bark in their Mouths, and look-
 ing thro' a Brass-Ring, as if they were aiming at some cer-
 tain Mark, as we do with our Guns, they Spit it in their
 Husbands Faces; which seems as if they were sprinkled with*

the Bears Blood. Samuel Rbeen speaks to the same Purpose, with this difference only, that he says, one Woman only, *viz.* the Wife of the Captain Spits in her Husband's Face; These are his Words: *Then they invite their Wives into their Huts, which however the Men don't enter thro' the common Door, but open the back Window, thro' which he who circumvented the Bear, looks into the Hut, and his Wife Spits chaw'd Elder-Bark in his Face, in the following manner: A certain Lapland Woman, holding a Brass Ring to her right Eye, as if she were aiming at a certain Mark with her Eye, and so Spits the Juice of chew'd Elder-Bark into the Face of him who first looks into the Hut, or desires entrance there.* The whole is transacted thus: They erect two Huts, one for the Men, whither the Bear is carried, skin'd, boiled, and cut in Pieces, the other for the Women, where they Feast after their return from Hunting. It is in the last of these that either the Captain alone, as Samuel Rbeen will have it, or all the Hunters, according to the Anonymous Author, are thus welcomed by the Women. So soon as they are all met in the Womens Hut, these begin to Sing, and to give thanks to their Husbands for the Prey they have brought: *After the Men, says the Anonymous Author are met in the Hut, the Women Sing with a low Voice Kittulis pouvo toukoris, i. e. Thanks to you dear Husbands for the Sport you have had in Killing the Bear.* Then the Men and Women begin to Feast together upon the best they can get, yet without any Bears Flesh. Then, says Samuel Rbeen, they sit down together, and eat the best they can get. The Feast ended, the Men retire to the other Hut, where the Bear is laid; and after they have Flea'd and Boil'd him, make another Feast by themselves in the same Hut. *The Men, says he, retire to their own Hut where they immediately Flea and Boil the Bear.* They return immediately after the Feast from the Womens Hut to theirs, it being forbidden to any of those who have been present at the Bear Hunting, to cohabit with their Wives for three Days after. *No Laplander is permitted says the same Author, to come near his Wife for the next three Days, if he has been present at the Bear Hunting.* Nay, he that was the Leader must not cohabit with her for five Days after. *This done, not one of these Men, says the Anonymous Author, is permitted to come near his*

Wife

Life for three Days, but he who carried the Rod with the Brass Ring, not in five Days. He says this done, viz. immediately after the Feast is ended in the Womens Hut, when they withdraw to the other Hut, where the Bear is to be Flea'd and Boil'd. The Bear Skin belongs to the first discoverer of his Den. He who first discovered the Bears Winter Den, keeps the Skin for himself, says Samuel Rhen. The Bears Flesh, Fat and Blood are Boil'd; after they have Boil'd all the Flesh with the Fat and Blood, says the same Author. They Boil it in Brass Kettles, and the Fat, which swims on the top in Wooden Vessels, which hang as many Brass Plates, as they have kill'd Bears, and Boil'd their Flesh. They immediately Boil the Fat, says the same Author, and skim off the Fat swimming upon the Broth into a Wooden Vessel, on which ought to be fastned a Brass Plate, if they have boiled one Bear; if more, it has also more Plates. Whilst the Flesh is boiling, those who have been present at the Hunting sit round the Hearth, every one in his proper Place. The first Place on the Right Hand belonging to the Discoverer of the Bear's Den, or the Captain; the Second to the Drum-beater; the next to him who first encountered the Bear. On the left Side first sits he, who cut the Wood, then the Water-Carrier, and so forth all the rest. Whilst the Bear's Flesh is Boiling, says he, they sit on both Sides of the Fire-Hearth, each in his Place, which they observe exactly. First sits he, who Circumvented the Bear; next the Drum-beater, and then the Person who first shot or struck the Bear. On the left Side, First, He who cut the Wood, and next the Water-bearer. The Flesh, when Boiled, is divided betwixt the Men and Women; the last of which have also their Share of the Flesh and Fat, which is sent them as a Present from the Captain, whose Prerogative it is, to assign them their Portion: The Boil'd Bears Flesh, says the Anonymous Author, is by him who carried the Rod with the Ring, and circumvented the Bear, divided betwixt the Men and Women. In which they always take particular Care that they never send any of the Buttocks, or other hindermost Parts to the Women, this being reserved for the Men. The Women, says Samuel Rhen, never have any share of the hindermost Parts, but only of the fore Quarters. Lundius says, the same is observed with other Creatures, as Hares, wild Rindeers Flesh, and

Birds. Two of the *Laplanders* are always deputed to carry the Womens Portion to their Hut, they being not allowed to come within the Hut, where the Bears Flesh is boiled. No Woman, says *Samuel Rheen*, must enter the Hut, where they Boil the Bear. These Two sing a certain Song, as they are carrying it along, which runs thus in their Language: *O'mai potti Swerislandi, Polandi, Engelandi, Frankichis*; intimating that they come from foreign Parts, to bring them this Present. Two *Laplanders* says the Anonymous Author, carry the Womens share to them, and as they are walking along, Sing; Here come the Men out of Sweden, Poland, England and France. The Women as soon as they hear them, go out to meet them Singing likewise all the way, bidding them welcome, and telling them, that they will tie Red Woollen Thread round their Legs. After the Men have done Singing, says the same Author, the Women answer them; *O'maipotti Swerigislandi, Polandi, Engelandi, Frankichis, kalka kaulsis laigit touti tiadnat*, i. e. You Men who are come from Sweden, Poland, England and France, we will tie red Strings round your Legs; which they do accordingly. This is the Drum-beater's Business to divide the Men's Share if we believe Mr. Rheen. The Drummer, says he, is instead of the Carver at the Feast, he divides the Flesh and Fat, viz. He gives their Portion of Flesh and Fat to all that are present. The Flesh, Blood and Fat being Boiled, he who attends at the Feast gives to every one there present his share both of the Flesh and Fat. After the Men and Women have eaten all the Flesh, they gather up the Bones, but don't break them for the Marrows Sake, they do with those of some other Beasts, but bury the whole. The Flesh being all eaten, says the same Mr. Rheen they gather all the Bones, which they don't break, but bury under Ground. He who had the Bears Skin for his Share hangs it upon a Stump or Pole, for the Women to shoot at Blind-folded with Darts. The *Laplander*, says the Anonymous Author, who carried the Rod with the Brae Ring, hangs the Bear Skin on a Pole, at which the Women being veiled, shoot their Darts, as at a Mark. According to *Samuel Rheen*, the Women have a Veil over their Eyes; they hang the Bear's Skin on a Stump, at which like at a Mark, the Women shoot with Arrows, their Faces being covered with a Veil. They Sing at the same time

e; *Batt Olmai Kutti Swerigislandi, Polandi, Engeli, Frankichu, potti, Kacka woueki*; which is thus interpreted by the Anonymous Author: *We will shoot at who is come from Sweden, Poland, England, and France.* She who first hits the Skin, carries the Bell, *Husband being supposed to be the Man, who shall kill next Bear,* according to *Samuel Rheen.* *Lundius* observes, That they don't only try their Fortune by Shooting thus at the Bear Skin, but also hang up his Liver in a Pine-Tree, and he who hits first, is considered among them as the Person, who is most likely to Kill the next Bear. The same Woman is obliged to work with wire Crosses upon so many Pieces of Cloths, as they kill'd Bears at that Time; these the Hunts-men hang about their Necks for three Days. *The same Woman (who has hit the Skin) is obliged to work as many Crosses upon Pieces of Cloth, as Bears have been killed at that Time; every one of those that were present at the hunting, wear these Crosses on their Necks, till the third night after Sun set,* says *Samuel Rheen.* Our Anonymous Author speaks to the same purpose, with this difference only, that he says, all the rest of the Women work these Crosses, which they put round their Necks, and they wear them for four Days after. He adds, That the Reindeer, when carried the Bear out of the Forest, is likewise adorned with such a Cross. *In the same manner,* says he, *they hang such a Piece of Cloth with a Cross wrought upon about the Reindeers Neck, that carried off the Bear, which remains there, till the Collar, on which it is fastned, falls in Pieces.* I could never as yet dive into the true use of this Ceremony, unless we suppose, that they used these Crosses as *Amulets* or Preservations against those Dangers, which might attend those concerned in the killing of the Bear, from the Gods of the Woods; it being a very antient Opinion (which is not abolished yet) that certain Gods are Patrons of the wild Beasts; which they might the sooner conclude of the Bear, as being look'd upon by the *Laplanders* as the King of the wild Beasts. To conclude the matter, after the expiration of the said three Days, whilst they are oblig'd to abstain from their Wives, they return to their Huts, where one after another takes hold first of all of the Chains, on which hangs the Kettle; and after they have danced

three Times round the Fire-hearth, they run out at a common Door, belonging to the Hut; the Women Sing in the mean while, that they will throw Ashes upon them, which is actually done by one of the Women, who throws Ashes after every one of them. *The three Days of abstinence being expired,* says the Anonymous Author when the Laplanders are allowed to cohabit again with their Wives, one after another takes hold of the Chain, on which hangs the Kettle over the Fire, and so after they have danced three Rounds about the Hearth, they run one after another out of the Door of the Hut, whilst the Women Sing thus: *Todna kalka Kaina oggio,* i. e. *take a Shovel of Ashes along with you.* Samuel Rheen speaks to the same Purpose with this Addition, That not till then the Men are allowed to cohabit with their Wives. For it seems they were look'd upon as unclean, by reason they had killed the Bear; but are by this expiation cleansed from it, according to the said Anonymous Author: *By this Means the Men are purged before they return to their Wives.* Thus far we have treated of their Bear-Hunting, at the Superstitions observed in this Point by the Laplanders in which as they are most peculiar, nevertheless they have some Things also in this kind which are common with their other Huntings, viz. That they don't allow their Women to touch any wild Beast they have taken, neither return thro' the common Door, but the back Window of the Hut, which particulars they religiously observe in all their Huntings. Concerning the Women Ziegler has spoke of it long ago; *It is a Crime among them for a Woman to lay her Hand upon a wild Beast they have taken.* Of the Door Wexovius says thus: *Opposite to the common Door is the back Window, thro' which they creep after their return from Hunting, bringing a Piece of Rained Flesh along with them.* Or rather they throw their Prey thro' this back Door or Window into the Hut, after their return from Hunting. Olaus Petri Niurenius speaks of this Door, when he says; *The other Door to the North-side is made for Superstition sake, thro' which they go out, and return from Hunting and Fishing, and put their Prey into the Hut.* He says they put, which is done by throwing, according to Samuel Rheen: *On the back side of the Hut is a small Door, thro' which they throw their Provisions into the Hut, but especially what they take in the*

Forests

vests, such as Birds or wild Beasts; or in the Water,
 such as Fish of all Sorts; they being not allowed to bring
 them in thro' the common Door. They don't bring, but
 throw all these Things into the Hut, questionless out of a
 Superstition, as if they had been given them, and drop'd
 from Heaven; and tho' they are ignorant of the reason,
 yet follow they the Foot-steps of their Ancestors. For
 the rest, it is look'd upon as the greatest Piece of Bravery
 among the *Laplanders* to Kill a Bear, which is the rea-
 son they wear publick Marks, which are Laces round
 their Cap, wrought with Tin-wire: Among other Things,
 says *Olaus Petri Niuwenius*, they adorn their Caps with as
 many small Laces wrought with Tin-wire, as they have
 Kill'd Bears. *Lundius* says, That they put these Marks
 of their Bravery upon their Household-Goods, but espe-
 cially upon their Musquets; and, that the first Thing,
 such a *Laplander* does after his return Home, is to hang
 up the Bears Skin in the Air to Dry, which he takes
 down again the next Morning, before he dresses himself.
 We now come to their Fowling, which is likewise per-
 formed only by the Men, and differs according to the
 variety of the Season and Birds. For they use different
 Methods in the Summer or Winter, and according to
 different kinds of Birds. For in the Summer they kill
 them for the most part with Guns, but in the Winter
 they catch them in Snares. The *Lagopus* (a) especially (a) A kind
 call'd by the *Swedens* *Snicariper*, is catch'd by them in a of a Par-
 peculiar manner, which is thus describ'd by *Samuel Rheen*;
The Winter Lagopus they catch in Springs in the following
manner: They make a kind of Hedges of Birch Branches,
with many Holes in them. Within these they fasten Snares,
made of Strings; and because these Birds keep for the most
part near the Ground, and very seldom upon Trees, they are
easily catch'd in these Springs. And thus much also of
 their Fowling, the rest being scarce fit for our further
 observation; unless it be worth taking notice of, that as
 often as they have Kill'd a Bird with a Gun, they out of
 Superstition pull two of the largest Feathers out of the
 left Wing, which they throw down at the Place where
 the Bird was Shot, to appease the Anger of the Gods of
 the Forests. Thus, when they have kill'd a Squirrel,
 either with a Gun or Bow, upon a Tree, they tye the
 Creature, with the four Legs, to one of the Twigs of

the same Tree, being first besmeared with some of the Blood.

C H A P. XX.

Of the Arms and Hunting Instruments of the Laplanders.

IT is evident from what has been said before, that the Laplanders use divers sorts of Weapons in their Hunting, of which we must treat now in due Order: The First and most frequent of all are their Bows of about three Yards long, two Inches broad, and one Inch thick; made of two Pieces of Wood joyned within one another. For within the Piece of Birch, they put a slip of Pine Wood, which by reason of its resinous substance is flexible, and consequently the most proper for drawing together, and sending forth the Arrows; both these they cover with the Bark of Birch, to preserve them against the Rains and Snow. For what *Lomenius* tells us, viz. That they are made of the Raindeer Bones, is so far from Truth, that it carries not the least probability along with it; it being obvious, that Bones are so stubborn, that they are not fit for Arrows, which must be flexible. The Raindeer Bones, says he, are used as Materials for Knives, and are bent for Bows to kill other wild Beasts with; if he had said for Darts, he had said something, but for Bows, it is past all probability. I am apt to believe, he has in this Point, as in several others (to fill up his Itinerary) followed the Foot-steps of *Olaus Magnus*, who speaking of the singular Conveniencies arising from the Raindeer, has these Words; *Their Bones and Horns they exchange for other necessary Commodities, to the Fletchers, who are very Fond of them.* So that *Lomenius* having read in *Olaus*, that the Fletchers were fond of these Bones, has concluded from thence, they used to make Bows of them. But *Olaus* did not speak of this kind of Bows in that Passage, which is evident from the word *Ballista*, which signifies a Cross-bow, fix'd to a Wooden Handle, upon which

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which rests the Dart, the Germans call it an *Armbrust*, and the French *Arbalastre*. This kind of Bow can impossible be made of Bone, but the Handle might be laid in Ivory, the Mother of Pearl, and such like, instead of which the northern Artificers used the Raindeer Bones. This was, questionless the Sense of *Olaus* his Words, but not understood by *Lomenius*. But however it be, it is beyond all question, that the *Laplanders* Bows are not made of Bones, but of Wood, neither are they adorned with Handles, as being without any Handles, their Strings being not stretch'd or drawn by the help of any Instrument, but by meer Strength of the Arm. I told you before, that they were made of two Pieces of Wood, joined with one another; to which must be added, that they are glued together; this Glue is made by the *Laplanders* in the following manner: They Flea Perches lately taken, and lay the Skin in Water till the Scales come off; then they boil the Skin in a little Water, which they skim frequently, and stir so long till it comes to the consistency of a Poulitice. This they dry further and keep for use. When they are to Glue any Thing, they dissolve it in a little Water, like other Glues. (a) Besides these Bows, they have also Cross-Bows, made of Steel, which we told you before, are called *Armbrusts* by the Germans; these are much in use of late among the *Laplanders*. They draw them by the help of an Iron Hook, fastened to their Girdle; so that setting the Foot in a Ring for that purpose, made at the Head of the Bow, they may with the whole Force of their Body draw the Hook and Bow-string up to the Nut, made of Bone in the Handle of the Bow. From their Bows we must come next to their Arrows or Darts. These are of two sorts, some pointed with Iron, others without, and blunt at the end; which they use to kill some Creatures of the smaller Size, such as Ermins and Squirrels &c. *Olaus Magnus* makes mention of them: *They bring forth their wooden Arrows blunted at the end, wherewith they kill Martins, Sabels, Squirrels and such like.* But the other sorts pointed with Iron are intended against the wild beasts of a bigger Size. They are not always pointed with Iron, but sometimes also with Bones or Horns, as may be seen by those we have among us. They bore a

(a) *Lundius* says, in the *Lapmark* of *Lublak* they most commonly use these Bows, and that with extraordinary Dexterity.

Hole in the Head of the Dart, with a red hot Iron, with in this they fasten the Horn with Glue, which they afterwards sharpen upon a Steel or Whetstone. Besides these, they also use Guns; there being but few *Laplanders* now a-days, who are not provided with a Gun; and they are very careful to use certain Enchantments, which they pretend to make their Guns never to miss what they aim at; which is also practised by some Hunters of other Nations: These they buy at *Suederbanbe* a Town of *Helsingerland*, or in *Bothnia*; which Town is famous for Armourers and Gun-smiths; who sell these Commodities to the Inhabitants of *Bothnia*, and these again to the *Laplanders*; from whence they are likewise supplied with Gun-Powder and Shot, or at least with Led for Shot. Sometimes they buy those things *Norway*, says *Lundius*, especially the Mountaineers, will pay from Eight to Ten Crowns for a good Gun. They also use Spears in their Hunting, especially against the Bears. Our anonymous Author makes particular mention of them in the description of their Bear Hunting: *They fall*, says he, *couragiously upon the Bear, whom they kill with Spears and Guns.* But as they are the same with ours, so we need not insist any longer upon them. Thus much for their Arms, we now proceed to their other Hunting Instruments. The chiefest among them are the Wooden Shoes or Scates, by the help of which they slide over the Snows. *They run very swiftly*, says *Olaus Magnus*, *by the help of broad, smooth Planks tyed to the Feet, upon the Snow cross the Vallies and Hills, in pursuit of the wild Beasts, which they kill with their Bows and Arrows.* By these broad and smooth Planks, he means the Scates, call'd by the Northern People *Skider*, and by contraction *Skier* (which agrees with the German word *Scheitler*, which signifies a piece of slit Deal) and by some *Andrer* or *Undrur*. *Magnus Olaus*, a Native of *Iceland*, in his Animadversions upon *Eddas*, cited by *Stephanius to Saxo*, says, *Skydi are long slits of Wood: They our People fasten to their Feet, and they slide over the deepest Snow.* *Samuel Rbeen* says; *They come in their Wooden Shoes, call'd Skridh or Andrar.* The before-mentioned *Icelander* pretends to describe their Shape thus; *They are long slips of Wood, turn'd upwards before, five or six Yards in length, but no broader than the Soles of the Feet.* But

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is appears incredible to me, who have seen both in
 her Places, and keep by me now a pair of those Scates,
 which are somewhat broader, but not near so long.
Wormius also comes nearer to my Opinion, when he says,
 keep by me a pair of such wooden Shoes (Scates) three
 yards long. Wherewith agree those mention'd by *Finlius*,
 in his Annotations upon *Baldwinus*, which are to be seen
 at *Leyden* in *Holland*. They are, says he, barely seven Foot
 long, and something above four Inches broad. And *Rea-*
mer tells us, it cannot be otherwise, besides that *Olaus* con- L. 1. c 4.
 firms it by his Testimony, when he says that they are
 made so, as that one of these Scates is longer than the other
 by a Foot, proportionable to the tallness of the Man or Wo-
 man, who are to use them; so that supposing the Man to be
 eight Foot long, one of the Scates must be of the same length,
 viz. of eight Foot, and the other of Nine. One Scate, viz.
 the biggest of the Two, ought to exceed the length of
 the Person that is to wear it, by one Foot, the other to be
 one Foot shorter. And so are mine, one being a whole
 Foot longer than the other. I remember *Trifius* tells us,
 that those at *Leyden* are both of the same length, neither
 does *Olaus Wormius* mention any difference in his; but
 these I suppose are no Pairs, but the biggest belonging to
 other Pairs. For the longest of mine is exactly the same
 as it is mentioned by *Trifius*, cover'd all over with Ro-
 sin or Pitch, whereas the shorter is plain and smooth.
 And since the larger is of greater use, especially in long
 Journys, what wonder is it, if they sent One or Two
 of them, as Patterns to Foreign Countries? Those which
 are to be seen at *Leyden* being of the largest Size, it is
 evident from thence, that the *Laplanders* are not so tall,
 as *Trifius* imagines, but of the just Stature of other Men,
 viz. about six Foot high. This is the Dimension of these
 Wooden Scates. As to their Shape, they are well enough
 described by the *Icelander*; being plain and smooth, and
 turning upwards before; I say before, not behind; as
 they are delineated by *Wormius*, by mistake questionless
 of the Painter, rather than of the Author; for in the
 first Cut of *Wormius* his *Chamber of Rarities*, they are
 otherwise represented. I have also found this peculiar
 in my largest Scate, that just under the Sole of the Feet,
 it is not quite streight, but raised a little: *Trifius* has in-
 deed given us a tolerable good Figure of one of those
 Scates

Scates only, and that not bent, wherefore I will here shew you the Pattern of both mine, with a Laplander sliding in them,

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For the rest they fasten those Scates to their Feet by a With, run thro' on both Sides, but not thro' the Bottom which would hinder their Sliding, or wear soon out by continual using, which is likewise not express'd by *Trifus*. This comes directly over the midst of the Feet, so that one half of it is before, the other behind, and the Foot within the With is tyed to the Scate with a String, fastned to the hinder part of the Leg; as you find it delineated in our Figure; for both that of *Olaus Magnus* and

d that of *Trifus* are only Inventions of the Painter, *Annot. ad*
 who living in *Italy*, could not form himself a true Idea *Bald.*
 these *Lapland* Scates, which made him represent them
 the Wooden Broags, standing out a great way beyond
 the Feet, and pointed at the end, being hollow within
 like other Shoes. Which as it was a simple Invention,
 it is not agreable to *Olaus* his Intention, as indeed may
 be observed in several other Cuts of his. For they don't
 fasten their Feet in one end, but in the midit of the Scate,
 and that not without Reason; for if they were fastned
 at the end, how would they be able to keep so great a
 weight before, or manage it in the motion, for which it
 is intended, which is to slide firm upon the Snow, which
 cannot be imagined, if the whole weight of a Man should
 rest upon the hindermost part only; whereas when the
 weight is in the middle, it keeps up an even Ballance.
Olaus tells us, how they slide along with them; *The In-*
habitants run very swift by the help of certain smooth Pieces L. I. c. 45
Wood, bent in the middle like a Bow, and fastned to their
Feet; they make use also of a Stick, whereby they can
turn their Bodies at Pleasure on both Sides, so that they pass
with great Activity over the Snowy Mountains. He tells
 us that they make use of a Stick or Staff, at the end of
 which is a round Piece of Wood, to hinder it from
 piercing too deep into the Snow; by this means, and the
 smoothness of their Scates, they force themselves with
 great Expedition over the frozen Snow. Some tye, as
Andrius observes, a piece of Cord thro' a Hole made
 for that purpose, at the end of this Staff, which has this
 good effect, that being able to give way a little, it is not
 so apt to slip as the other upon the slippery Ice or Snow.
Olaus further says, That all *Laplanders* are not Skilful alike
 in using these Scates, those of the *Lapmark* of *Uma*, who
 have great store of wild Raine deer, being much more dex-
 terous at it, than those of *Lublub*. Those who are Ma-
 sters of it, are scarce ever tired, tho' they travel never
 so far; I have seen, says he, a certain *Laplander*, who
 coming to his Hut at Night, after he had travelled thus
 twelve Leagues, appear'd as fresh and hearty as if he had
 scarce stirr'd out of the Doors, after he had drank about
 a quart of Wine. This way of Travelling being a thing
 unknown among the *Romans*, we have no *Latin* Word
 for it, but the *Swedes* and other Northern Nations, call
 this

this way of Sliding over the Frozen Snow with Wood Shoes, *Skriidabini*, says *Paul Warnefried*, deducing the etymology in their barbarous Language from leaping. they leap after, and pursue the wild Beasts, by the help of a Piece of Wood bent not unlike a Bow. And considering he tells us many other Things concerning the Rained Beasts always peculiar to the *Laplanders*, there is question, but he meant the same, because they were before they got this Name, called *Scrito bini*. This man *Adam of Bremen*, who makes not the least mention of the *Laplanders*, say of the *Scritobini* or *Scritofinni*, as he calls them; *In the North live the Scritofinni, who are famous to outrun the wild Beasts*. He does not speak here of the ordinary Running, but the same, from whence they have their Name, which, as *Paul Warnefried* expresses it, is performed by bent Pieces of Wood, *i. e.* by these Scates we described before. This being done with great Swiftness, which, as I have shewn before, is call'd *Skriida* by the Northern People, and they owing their Origin to the *Finni*, from thence arose the word *Scridefinni*. This way of Running they not only use in plain and even Ground, but also the most rugged Ground; nay they will mount up to the highest Mountains, as we have seen by our own Experience. *Saxo* says the same long ago of the *Scriefinni* and tells us the whole method of it in these Words: *The Parts are originally Inhabited by the Scriefinni (so he calls the Skridfinni) which Nation mounts to the highest Pinnacle by the help of their extraordinary Carriages, there being no Rock or Hill so steep, but being eager in the pursuit of the wild Beasts, they will thro' many windings come to the Top of it. For, in an Instant you see them leave the Vallies and by various Circumgyrations mount from the Foot of the Mountain, till by many turnings they come to the very Top of it.* He calls these Scates extraordinary Carriages, the same otherwise call'd *Skiiider*, as is evident from all the Circumstances related in this Passage, which Words concerning their way of running with Scates, are transcribed by *Olaus Magnus* from *Saxo*. So that by various twisting of their Bodies, and windings and turnings in their way they ascend the highest Mountains, which, as *Olaus* relates, appear'd quite incredible to *Pope Paul III.* But what is more surprizing than this, they not only ascend but likewise descend from the top of these Mountain
 dow

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own to the bottom, without any danger of Falling. Concerning which *Samuel Rheen* says thus: *All the Laplanders are very nimble and active; for a Laplander will on his wooden Scates, call'd Skiider, run down from the deepest Rocks in the Mountains of Norway, which seems most incredible.* He says it seems incredible; for to slide upon the slippery frozen Snow from above downwards, and that without the least Danger of falling, seems next an impossibility. There is another Thing likewise worth our taking notice of in these *Lapland Scates*, viz. that they are covered with the ruff Skins of young *Raindeer*, the Hair of which turning against the Snow, prevent their falling backwards. Of this *Olaus Magnus* says thus: *These Wooden Shooes are covered with the finest Skin of young Raindeer; for which they alledge several Reasons, viz. That by its slipperiness they may be enabled to run the faster; and as the Hairs in climbing up the Rocks strike the bristles against the Snow, by a wonderful Providence of Nature, so it keeps them from falling back down the Precipices.* *Wormius* likewise mentions this Covert, but makes it to be of *Sea-Calf-Skins*; because these might perhaps belong to one of the *Siasinni* or *Laplanders*, dwelling near the *Sea-shoar*, where they are not much acquainted with *Raindeer*: This is their chief Instrument in Hunting, and they also use them upon other occasions in the *Winter*; it being impossible to Travel without them in that season: And whenever they use them, they outrun the wild Beasts: *When they go abroad a Hunting in their Scates in the Winter*, says *Olaus Petri*, *they pursue the Game thro' the deepest Snow, with such incredible swiftness, that they outrun the wild Raindeer and Wolves.* So *Adam Bremen* says; *The Scritofinni living in the North, are able to outrun the wild Beasts.* The other Instrument they use are their *Sledges*, which tho' chiefly intended for Travelling, nevertheless they sometimes use them in Hunting the wild *Raindeer*. *Olaus Magnus*, speaking of these *Sledges*, says: *By this conveniency those that travel kill the wild Raindeer with their Bows and Arrows.* We should now give you a description of the shape of these *Sledges*, this matter having not been treated of before; but because they are rather fitted for Travelling than Hunting, we will defer it to another Place.

C H A P. XXI.

Of the Handicraft Trades belonging to the Men in Lapland.

WE told you before, that the chief Employments of their Men in *Lapland*, was Hunting, of which we have spoken before ; besides which they also exercise other Trades, belonging to the Subsistence and other Necessaries of Life. Among these, Cookery claims the first Place ; for whatever they take Abroad, or Buy, whether Fish or Flesh, is always dress'd by the Men, and not by the Women. *All their Victuals, says Samuel Rbe are dress'd by the Men, and not by the Women.* And long after ; *It is the Men's Business to provide, boil and dress their Victuals.* So that the Women in *Lapland* know nothing of Cookery (in which the Men are not very expert) for they never dress any Victuals, unless it be in a Case of Necessity, when the Men are absent ; the same Author observes : *No Woman ever meddles with Cooking, unless it be in a Journey, where no Men are near them.* The Second is, That of the Boat-Builders. Their Boats they make of Pine-Deals, not fastned with Nails as is commonly done, but with Twigs, as among the Antient with Thongs. *Ziegler says of them long ago Their Boats are not joined together with Nails, but with Twigs and Nerves.* With these they venture upon the most rapid Rivers, in the Mountains of Norway, commonly Naked in the Summer, for the conveniency of Swimming in case of Danger ; *Olaus Magnus mentions the Roots of Trees, and Nerves instead of Twigs : These are*

L. 4. c. 10. *Words ; When they are to Build their Boats, especially in Fishing, they take Pine or Deal-Boards, which they join together with the smallest Roots of Trees, twisted together artificially like Ropes. Others sew them together with the Nerves of Beasts, especially of Raindeer dry'd in the Air. So Johannes Torneus ; They use the Nerves of Raindeer in the Building of their Boats. They actually make use of Nerves, and more frequently of the Roots of Trees twisted like Ropes to join the Boards of their Boats*

which they sew together, just like we do our Linnen or wollen Cloths, with Threads: They Cauk them with Moss to keep out the Water. Each of these Boats has two, and sometimes Four Oars, so fastned betwixt Pegs on the Sides, that one Person may manage Two at a time. *Lundius* says these Boats are of about six Yards long, and not above a Yard and a half broad. They use but few Nails in them, perhaps some in the Proud Poupe, to make them the lighter; so that one Man may easily carry it upon his Shoulders, for which Reason they are obliged to lay in them Ballast of Stones, for fear being overturn'd by the least Breeze of Wind: They do Pitch them very slightly. Their Pitch, says he, they make in the following manner, in the *Lapmark* of *Uma*; they dig a Hole of about two Yards deep, in this they set a large Brafs Kettle, which they cover with the Bark of Pine, and in the middle of it fix a pretty thick Logg hollowed out like a Pipe; this they cram full of Twigs, small Sticks of Pine and Firr, which are full of Rosin, and after they have covered it well with Moss, they set a strong Fire over it, which makes the Rosin drop out of the Twigs into the Kettle. He further adds, That upon other occasions they are very timorous, yet in case of *Uma*, when they are going to some great Fair or other solemn Meeting, will pass in these small Boats, through Narraacts (Water-falls) of half a League long, betwixt Rocks, without any sign of Fear, alledging, that they are conducted by their Genius's.

Their other sort of Employment is the making of sledges, the Carpenters Trade; for they themselves make their Sledges of different Kinds, which they use in the Winter; those used for the carriage of their Baggage being of another Shape than those fitted for Trailing only, and are distinguished by two different Names. For the Last is called *Pulca*, being built in the shape of half a Boat, the Prou turning upwards, and the top of one flat Board. The Body is joined together of many Boards, of the length of a common Sledge, being fastned by Pegs to Two or three Ribs, made prettily thick and strong, like our Ships. It turns up in the shape of about a Palms length, with a Hole in it, thro' which they draw the Rains of the Raindeer. The other kind are scarce a Span broad. At the bottom are

no Boards upon which the Body of the Sledge rests instead of Wheels, like our Sledges, but they are round and convex, so that they may roll any way, and slide with the more ease thro' the deepest Snow. This is the true description of a *Lapland Sledge*, agreeable in all Points to that which I keep by me. *Herberstein* mentions it long ago in these few Words: *Their Carriages, made like Boats, are drawn along by Raindeer.* *Olaus Magnus*

L. 11. c. 3. describes them thus; *Their Sledges are of a different Shape from others, being turn'd up and pointed before, the better to force their way thro' the Snow, as the Ships divide the Sea Waves.* Here he gives us the Reason, why they are pointed upwards before, which is confirmed by *Johann Torneus*, when he says; *Their Sledges are pointed, by turning upwards from the Poupe to the Prou, for the conveniency of Travelling.* To prevent the Snow from falling into the Sledge upon the Travellers Feet, they are covered in the fore-part about a Yard in length, with Seal Calfs Skin, stretch'd upon Hoops, fastned to the Sledge under which they put Moss or Hay (such as they use in their Shoes) to keep their Feet warm. This is one kind of Sledges, besides which the *Laplanders* have others called *Achkio*. These chiefly differ from the others in bigness, for whereas the former have about three Ells length, these have above Five; neither are they covered in the fore-part, but open all over. *Wexovius* gives

L. 4. c. 8. the following Description of both; *They have two different sorts of Sledges, the First represents a small Boat of Bothnia, cut in the middle; about two Ells and a half long, and about a quarter of an Ell broad, artificially Built with one flat Board on the Back; they call it Pulca. The other is a Sledge intended for the Carriage of Household Goods, call'd Achkio, about five Ells long, for the rest like the others; but every where open, which is the reason they lay Flax over them, when it Snows.* Here you see the difference, but what he means by *Flax*, I don't apprehend for no Flax grows in *Lapland*, neither do they know the use of Linnen Cloth, as I have shewn before. Neither do they take so much Care of their Sledges, but rather of their Household-Stuff, which they cover, not with Flax, but with Leather, Skins, or the Bark of Birch. The Waggon or Cart, running upon Wheels, as represented

L. 17. c. by *Olaus Magnus*, is also a Thing unknown and unheard of.

in Lapland. He describes it thus: *The tame Raindeer are used in Waggon's with Wheels, and draw heavy Carriages.* But what he means by these *Cunilia Plaustra*, does not explain; and since the Painter, in many other Places has put upon the World his own Inventions, instead of *Olaus* his Opinion, it is not improbable, but that here he has taken the same Method. For it is unquestionable, and known by every Body, that the *Laplanders* use no Waggon's or Carts, but what they have to carry in the Summer, they convey in Pannels, upon their Raindeer. *In the Summer*, says *Johannes Tornæus*, *they Travel on Foot, with their Baggage and Children they put in Pannels on the Raindeer's Backs.* They also make their own Scates, such as have been described in the preceding Chapter, so that it would be Superfluous to repeat it here. The Fourth Employment is that of the Box-Makers; for the Men make several Sorts of Boxes of an oval Figure, and Chests for their Arms. *Samuel Rbeen* speaks of them thus; *They are very dextrous in making Boxes, and large Chests, which they adorn with inlaid Work of Bone.* I keep such a one for me, which was presented me by *Mr. Lewis Otto*, a Native of *Bothnia*. This Box is made of a thin Birch Bark, so bent into an Oval, that they join at both Ends, and are fastned with Pegs or Twigs wherewith they are fastned, being so contrived to be perceived: The Lid is made of one single Piece of Birch Bark, and the Handle fastned to the round Box; they adorn them with inlaid Work of Raindeer Bones of different Shapes, according to *Samuel Rbeen's* former Description; of which I have given you the Draught at the end of this Chapter, mark'd with C. for the better illustration sake. Their Fifth Trade is that of Basket-makers. *They are also very dextrous*, says the same Author, *at Basket-making.* This is the *Laplanders* Master-work, there being no other Nation comparable to them in this kind. They make them of the Roots of Trees, which they first steep, and then slit in long thin Pieces, so that they will bend which way they please. *Johannes Tornæus* mentions these Baskets; *They make Baskets of all sorts of the Roots of Trees.* They work them in a different manner from what other Nations do, for they take a Twig of such a length, as they intend their Basket should be in Circumference, by which means they twist the Branches of the Roots close together one upon another,

ther, till they have brought the Basket to what height they intended: This they perform with so much Dexterity, that, provided they will do it carefully, they do closely twisted, that they will hold Water, like a soft Vessel. They are of different Shapes and bigness, some larger, some lesser, most are round with a Lid; some have a semicircular Handle on the Cover, others are of a four square oblong Figure. These Baskets are not only used in Lapland, but also much esteemed in Sweden and frequently transported into Foreign Countries for their Goodness and Workmanship. We have given you the Draught of one of the round Ones, which are most used, at the end of this Chapter, mark'd with B.

Besides which the Men make what sorts of Household Stuff or Utensils they use in their Families, either of Wood or Bone. *Johannes Tornæus* tells us in general, that *Men make all Sorts of Carpenters Work, and wooden Vessels with a great deal of Art.* *Ziegler* says long ago, *They make Boats, Tubs, and all other Sorts of Utensils very well.* Among these their Spoons, made of Reindeers Horn are very well done; *Samuel Rheen* mentions them; *So among them, says he, are good Artists in making of Spoons of Reindeers Bones, in which they carve Streaks, and make them Black.* I have one of this kind by me, with all Streaks curiously done, with several Plates and Rings hanging on the end of the Handle, altogether cut out of one and the same Bone or Horn. I will give you the Draught of it hereafter, mark'd with A. I have also by me some Weavers Instruments made of Bone, and a round oblong Shuttle, of about two Inches long, more, with a Hole at one end, mark'd with D. and a Comb of about a Hands Breadth in Length, in which they weave some small woollen Wreaths of divers Colours, mark'd with E. these are well worth seeing. I have also a very neat Snuff Box, made of Bone; Carved and laid in with Rings and other Figures: All which gives us sufficient reason to believe, that they are not altogether so dull and stupid, as they are generally reported to be, and that *Johannes Tornæus* did not without reason say of them; *Since they perform all these Things by their own Industry, they give us some Hopes, that by the Instruction of good Artificers, they might attain to something better.* To certify which the better, I have annexed these few

Cuts of them at the end of this Chapter. There is one thing more, worth our observation; They have a way engraving Flowers, Beasts, and other sorts of Figures in Bones, in which they cast Tin, representing the same, or some other Thing, as Rings or Plates, which both Men and Women wear on their Girdles. *Some of them, says Samuel Rbeen, have an Art of Carving Molds in Bones, which they cast Tin Girdles, both for Men and Women.* These Molds they don't only cast some of their Ornaments, but also what is for their use, as Bullets for their Guns; which makes *Torneus* say in general Terms. *They cast pretty well upon a necessary Occasion.* The Men also make wooden Utensils of divers sorts, some for their Kitchin, some for their Cattle, some for Hunting, some for Travelling. Concerning their Hunting Instruments, *Torneus* says thus: *They make and adorn with a great deal of Curiosity, their Utensils, and hunting Instruments, with Bone; where it is to be observed, that he does not say they make them of Bones, for as we have shewn before, they are for the most part made of Wood, but that they adorn them with Bones, as we told you before, of their Axes and other Utensils.* *Ziegler* also mentions Tubs, but these are rather Vessels cut out of the whole Trunk, and Trays are, and such like. *Wexovius* speaks of Vessels made of Bark, which are drinking Cups. I pass by the rest, as commonly known. All these are made by the Men, each for his own Family, as having received no Instructions of this kind from their Master, but only from their Parents, or what they attain to by their own Industry. Concerning this, *Samuel Rbeen* says; *The Laplanders don't learn any handicraft Trade, by the Instruction of Masters, but have it from their Parents, who instruct their Sons.* And considering that they perform all these Things by their own Industry, I will conclude this Chapter with the Words of *Bureau*; *They are very active, and industrious, according to their Way, in handicraft Works.*



C H A P. XXII.

Of the Employments of the Lapland Women.

HAVING hitherto given you an account of the Men's Employments, we must now come to the Women's, and see in what they exercise their Industry. Their Trades are most particular to them, which they perform without the assistance of the Men, *viz.* Taylors and Shoemakes Work; for they make all the Cloaths both for themselves and the Men. *To make Cloaths belongs to the Women, says Olaus Petri. And John Torneus, The Women make Cloaths of Raindeer Skins, for they have no other Taylors. And Samuel Rheen, It is the Womens Work to make all sorts of Cloaths both for Men and Women. And in an other Passage; It is the Women's Work to make Cloaths, such as Gloves, Coats, &c. Besides these, they also make Shoos and Boots. It is the Women's Business, says he, to make Shoos and Boots. And in another Passage, speaking of the Women's Employments, he says thus: The young Lapland Women are taught to make Cloaths, Lapland Boots, Shoos, Gloves and Coats; for these are never made by Men, but only by Women. John Torneus says in general, The Women are employed in Sewing. These are their chief Employments; for they have also a third, viz. The making of all those things that belong to the joining the Raindeer to the Sledge; such as Collars, Traces, Back-cloths, and such like, which makes Sam. Rheen in shew of the beforementioned Passages add, Reen Auketya, i. e. that belongs to the Raindeer. As for Instance in this Passage, The Women's employments are to make Cloaths, Gloves, Coats, Och all reenaoktyg, i. e. and all what belongs to those things that join the Raindeer to the Sledge. But to perform this they must be obliged to make also divers Materials subservient to their Work. The first of these is the making of Thread of all sorts, which is generally made of Nerves of the Raindeer, Flax being a thing unknown to them. They have no Flax, says Andreas Buræus, but instead of it they use the dry'd Nerves of Beasts, beaten and prepared like Flax, and made*

into Thread, wherewith they sew their Cloaths. He mentions Nerves of Beasts in general, but ought to be understood of those of the Raindeer in particular, of which I keep some by me made into Thread. *Olaus Magnus* speaking of the usefulness of the Raindeer, has these Words, *They make use of Nerves instead of Flax, which will not grow there by reason of the excessive cold. They make them into Threads to make Shirts withal.* What *Braeus* calls *Filum nere*, *Olaus* tells us *ad indumentorum usum*, which obscure way way of expressing himself has led *Lomenius* into this Error, as if they made Shirts of the Threads woven before into Cloath; for I have several times made this Observation in *Lomenius*, that he has taken many Passages out of *Olaus*, to fill up his Itinerary or Description of *Lapland*, but has seldom taken his Sense right; but concerning the Falsity of *Lomenius* his Account, I have spoken before; for that *Olaus* was of the same Opinion, as I say, is evident from thence, that he refers himself to the 10th Chapter of his 4th Book where, he says, he spoke of the same; in which Passage is nothing to be found of Cloath or Shirts made of the Nerves of Raindeer; but only these Words: *They separate the Nerves from the more subtle Nerves, designed for the making of Thread.* He does not say, these Nerves are to be made into Cloath, but that the more subtle ones are separated and purged from the thicker sort, to make Thread of them: I say Thread, for the Benefit of Sewing their Cloths; which is so far beyond all doubt that even to this Day you shall not meet with any kind of *Lapland* Clothing, whether Coats, Gloves, Shoes, or Boots, but what are sewed with this Thread. These Threads are not all of a kind, some being coarse, some finer, and others extraordinary fine, especially those which they cover with Tin, of which more hereafter; neither are they very long, as our Thread of Flax or Hemp, but scarce exceeding two or three Ells, according to the length of the Nerves. I must confess *Olaus* has these following Words, which seem to make for *Lomenius*'s Opinion; they are as follows, *The Northern Women are very well acquainted with weaving Linnen and Woollen Cloath, except the Lapland Women, who have the Nerves of Beasts, as I told you before, and make Cloaths of the Skins of several Beasts.* These Words, with many other

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other Passages in *Olaus*, are somewhat obscure; for they may be interpreted, that the *Lapland* Women never ply themselves to Weaving like the rest of the Northern Women, and that not only in respect of the making, but also in regard of all manner of Weaving, which is the true sense of these Words; for he speaks in no other place of any other Women's Cloths, but only of Threads, as is evident from the before cited Passages: So that in this place also, he does not understand woven Cloath, but only the Thread used to sew Cloaths with. His Intention was not so, he was without doubt in the wrong. In the making of this Thread they first cleanse these Nerves, and cut off all the hard parts, as *Olaus* told me before; then they dry and hatchel them, as *Buræus* tells us, *That they are made of the Nerves of Beasts dry'd, washen and dress'd like Flax.* And *Olaus Petri*, *They make their Thread of Nerves dry'd and prepared like Flax.* The first thing is to mollifie and make them pliable with Fishes Fat. *These Women*, says *Wexovius*, *are very Industrious in their Needle and Thread, made of the Nerves of Raindeer, dry'd, hatchell'd and mollified with Fishes Fat.* Besides these Threads made of the Nerves of Raindeer, they Spin Wooll for Swadling Cloaths, and Hairs Fur for their Caps and Gloves, for they have a way of knitting the white Hares Fur into Caps with four knitting Needles, as in some places of *Europe* they do Silk or Woollen Stockins; this the *Germans* call *Stricken*. These Caps are very fine and soft, nay softer than the Swans down it self, worn by the Women; and are a good defensive against the Cold. In the same manner they knit their Gloves, which are very beneficial against the extremeness of the Cold. Neither ought the weaving of their Fillets to be despised, which are made by the help of the beforementioned Weaving Instruments, and are Interwoven with several Figures, as may be seen by that which I have by me, the Draught of which I have inserted at the end of the preceeding Chapter, mark'd with 7. These are the second and third piece of Workmanship belonging to the Women, whereof one is performed by the Weavers Shuttle and Comb, the other by knitting Needles. The fourth, which is the covering of the Thread with Tin is very curious. *They draw Tin*, says *Andreas Buræus*, *as thin as Gold Wire, and cover the*
before-

beforementioned Nerves with it. First they draw the T into Wire, and then they cover the Threads made Raindeer's Nerves with it. To perform the first they use a piece of Horn, which is of a different bigness, for being wider, some lesser, from which they draw the T with their Teeth, till by degrees it becomes as thin a Wire. They draw the Tin Wire through a Horn with holes in it of different sizes. For after they have cast a piece of Tin of an Ells length, they draw it with the Teeth, first through the larger, and afterwards through the lesser holes. Now because these Wires are round, and consequently cannot conveniently be put one Thread, being requisite the Tin should be flat on one side, they fill up one half of the holes of the Horn with small pieces of Bones, and so draw the Wire through them which makes it flat on one side. The said Author describes it thus: *After they have drawn a pretty long Wire it must be flattened on one side, to fit it for the Thread; then put a small Bone into the hole, through which they draw the Wire again, and so make it flat, to be put on the Thread.* This is the most Artificial Employment of the Women, viz. The drawing of Tin Wire sometimes round, sometimes half flat. I have here given you the Picture of a Woman Wiredrawer.

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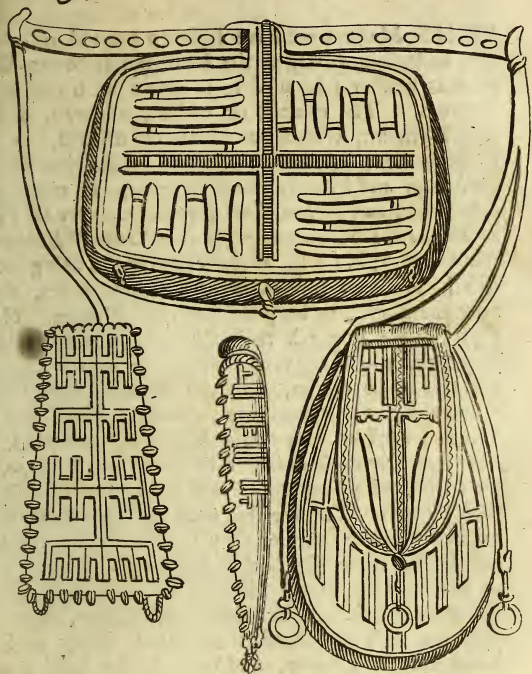


The second part is the covering the Thread with it. This is done by the help of a Spindle, which doth twist the Thread both together; yet so, that the Thread is covered over with the Tin-wire, and appears as if it were all one. They twist them immediately after they have drawn the Tin-wire, lest they should be entangled and muddled, which is the reason, that as fast as they do it, they wind it round their Head or Foot; *As soon as they have drawn a piece of Tin-wire of some Ells long, says the same Author, they wind it, whilst they are drawing, about their Head, or sometimes about their Foot, for fear it should tangle. Afterwards they twist it with a small Spindle about a fine Thread.* And this is the reason why the Laplanders use Tin-wire as other Nations do Gold and Silver Thread: For the chief and most frequent use they make of it is in Embroaderings, which is the fifth Employment of the Lapland Women. *Zeigler* makes mention of this Art long ago. *Some, says he, work with the Needle very Artificially, and have their Cloaths interwoven with Gold or Silver.* I question what he says of Gold and Silver, for certain it is that the Laplanders have no such thing. Besides, that it cannot be called *Interwoven*, for whatever the Metal may be, they never weave any cloth whether Linnen or Woollen, for their Cloths; but what they have of this kind they buy from, or exchange with the Merchants of *Bothnia* and *Norway*; so that they do not Interweave but Embroider their Apparel. *To supply the defect of other Ornaments made with Needle-work, they draw Tin into a small Wire like Gold, wherewith they cover the beforementioned Nerves, and use it for Embroidering their best Apparel.* *Wexovius* ought to have made this Interpretation upon it, instead of which he expresses himself in these Words: *They Interweave Tin-wire artificially in their Shoos and Gloves, which are daily sold among us.* There is no such thing to be found in their Shoes and Shoos, but only that, as *Bureau* says, they are Embroidered with Tin-wire. *Johannes Torneus* says, *they make very fine Thread of the Nerves of wild Beasts, when occasion requires; these they cover with Tin-wire, which they use in the Embroiderings of their best Clothes.* They use this kind of Embroidering most of their Cloaths, which makes those Women, that are the best Artificers in this kind, to be most esteemed and preferred before others.

These

These Women, says Samuel Rbeen, who best understand how to draw Tin Wire, and to Embroider most curiously, are in most esteem among them. He mentions likewise what sort of Apparel they Embroider upon; They Embroider with this Tin Wire Thread, their loose Coats, call'd *Mudar*, Gloves, Boots and Shoes: They don't put their Embroidery immediately upon the ruff Skins, but upon Linen of Blew, dark Green, but especially red Cloth. Such like Lists they wear also Embroidered on their Coats round the Neck and Sleeves, and on the Breast and Sides; Gloves on the Tops, which reach up to the Arms on their Boots about the Knees, and their Shoes on the Instep and Toes. On these are various Figures of Birds, Stars, Flowers, and such like, artificially represented; neither do they forget the Accoutrements of the Raindeer, which have their Share in this Ornament. And to make it the more glittering, they add Tin Plates thin beaten, and polish'd, which makes a glorious Shew in Sun-shiny Day. They set them also with Spangle Fillets, Points and Knots, made of the same Tin Wire Thread, and wear on their Heads Shreds of divers coloured Cloth, done with the same. I have given you the Draught of some of them at the end of the last Chapter, *viz.* The Boots mark'd with *F*, the Gloves with *G*, and the Shoes with *H*. The Harness, Back-Cloths, and what other Ornaments belong to the Raindeer, are likewise thus Embroidered, with Shreds of Cloth round the Edges. In short, there is nothing that appears in Sight but is by this means made more Glorious and Commendable. I have by me some Men and Womens Pouches thus Embroidered, some Needle-Cases, and Sheaths for Knives, curiously done. Of all which, that I may not fall under the Censure of having exaggerated the matter, and to satisfie such as never saw any of the *Laplans* Works before, I have given you the true Draught here.

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C H A P. XXIII.

Of the Employments common to both Sexes.

THE Matters we have hitherto treated of, are such as belong partly to the Men, partly to the Women, so that neither side used to interfere with one another's Business. The next thing to be considered, are their Employments, whether at Home or Abroad, as below to both Sexes. *Johannes Tornæus* speaks thus of them: *Both Men and Women wear Breeches, by reason of the deep Snows, and their tedious Travelling. For the Women as well as the Men are engaged in all Sorts of Labours, except Hunting: He says, except Hunting, as being the chief of all, not that he denies these Employments, we just now mention'd, to be peculiar to the Women. He says they jointly dispatch their Business, especially in the Journeys, which are very frequent among the Laplanders and this is the reason, why the Women wear Breeches* Concerning their Journeys, *Samuel Rheen* has these Words; *First of all goes the Master of the Family, with some Raindeer behind him, laden with the Baggage, the Wife, with some Raindeer following her likewise loaded with Utensils.* You see that each bears his share in Travelling. In the Summer they walk on Foot, both Man and Wife, in the Winter they are carry'd in Sledges, such as I described before. He that sits in the Sledge, is tied fast with Fillets on both Sides of the Sledge, especially if they are to Travel hard, their Head, Breast and Arms being only at Liberty, and their Backs leaning against the flat Board, at the end of the Sledge; *The Sledge, says VVexovius, has a flat Board at the end, against which both Men and Women sit, (for each Sledge carry's but one single Person) who sits in it leans with his Back, and is tied up within the Sledge, above the middle with Linnen or Leather Fillets. In this Sledge says Johannes Tornæus, the Person is wrapt up like a Child to the middle, the Arms and upper part of the Body only excepted.* The Raindeer is not joined to the Sledge, as we do our Horses, having a thick Cloth about the Neck on which is fastned a Rope, which goes down from his Breast

cast thro' the fore and hind Legs, and is tied to the Pole in the Prow of the Sledge. *To the very point of the Prow of the Sledge is fastned a Rope, drawn thro' a Hole; which passes between the Raindeers Legs, up to the East, where it is tyed to a Collar (made of the ruff Skin of the same Beast). VVexovius speaks to the same purpose: they put only one Collar about the Raindeer's Neck, unto which is tied the Rope, which passes thro' the Beast's Legs, and may be managed by a Boy.* (a) He therefore who drew

(a) The Account of the Voyage made 1653. by Order of the Northern Company erected at *Copenhagen*, by K. *Fredric III.* 1647. gives the following Description of the Sledges in the *Muscovite Lapland*, and their manner of Travelling in the Winter: After we had agreed with our Host for some Raindeer, to carry us deeper into the Country, he founded a Horn at the Door of his Hut, at which 14 or 15 Raindeer came running to him instantly, of which Number he chose Six, for many Sledges, shaped almost like Boats, but resting upon round Pieces of Wood, about two Feet longer than the edge. Being provided with a Guide, each mounted his Sledge, being ty'd to the Back of it, with a Piece of Raindeers Skin, and furnished with a Stick in each Hand, for the conveyency of removing such Pieces of Wood, Stones. or their like, out of our way. As we were ready to go, our Host whispered into the Ears of each Raindeer, certain Words, which we supposed, were to direct them whither they were to go; and in an Instant they began to run with incredible Swiftnes, over Hills and Valleys, continuing thus, without intermission, till even a Clock at Night; when coming into a pretty large Village, situate in a Plain near a Lake, they stopt at the fourth Habitation, and all together struck with their Feet against the ground. The Master of the House understanding the Signal, came and took us out of the Sledges. These Raindeer are fastned to the Sledges, betwixt two Poles, which are fastned on both Sides of the Sledge with Raindeers Skin, almost in the same manner as our Draught Horses. And not long after, they put six Raindeer, in six Sledges, we laid our Merchandises in them, and made use of the rest for our selves; after the Master had whisper'd into the Ears of the Raindeer, they ran very fast, without keeping any certain Road, till about two or three a Clock in the Afternoon, when coming to a small Village built upon a Hill, near a Forest, our Beasts stop'd again, but meeting with no Inhabitants, we baited our Beasts with Moss
for

L. 17.
c. 29.

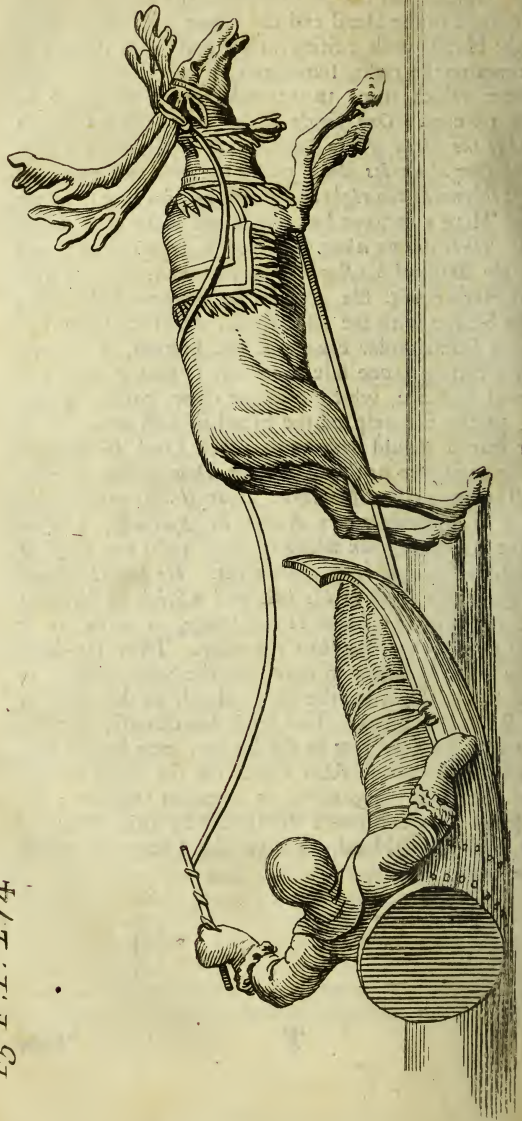
drew those Figures in *Olaus Magnus*, did not hit the Mark, when he represents us the Raindeer put in Sledge, like we do our Horses, with Traces on both Sides. He has also put a half wooden Collar upon the Raindeer's Neck, besides the proper Neck or Bread-Cloth, of the same Shape as we use in our Sledges; to we commonly put our Horses in the Sledge, betwixt two wooden Poles, instead of Ropes, which, that they may not annoy the Beast in drawing, we put half a wooden Collar upon the Horse's Neck, to which these Poles are fastned. This Demi-Collar the Swedes call *Toch Ranka*. The self-same he has painted upon the Raindeer's Neck whereas it is obvious, that the same is altogether useles to the Raindeer, which draw not betwixt two Poles, but by the help of one Neck-Cloth only, as I told you before. Neither is his delineation of their Summer Carriage of a better stamp, when he puts two Raindeers in a Waggon with Wheels, a Thing, the Laplanders are altogether Strangers to; for, as I told you before, they don't carry their Household-Goods in the Summer upon Waggons, but in their Pannels. But nothing can be more falsely represented, than his setting a Laplander upon the Raindeer's Back, like upon a Horse, with Saddle and Bridle. 'Tis true that *Olaus* says; *This Creature with his Rider runs thro' the deepest Snows*. But this is not practised in Lapland, as *Ziegler* has well observed, long before *Olaus* his Time. They admit, says he, no Rider on their Backs, but draw the Sledge by the help of a Cloth round their Necks. The Laplanders neither ride in Waggons, nor on the Raindeers Backs in Summer, as they are represented in *Olaus* his Book, but Travel on Foot; in the Winter each sits in his Sledge, tyed up as we told you before, and drawn by a single Raindeer. He who sits in

L. 17. c.
26.

L. 4. c. 9.

for an Hour, and refresh'd our Selves with what Provisions we had. This done, we were for continuing our Journey, but it was not without a great deal of Trouble, that our Guide could make them go further, this being the Place appointed them by their Master; which obliged him to have recourse to the best of his Wits; for he went into the adjacent Wood, and returning, whispered into the Raindeers Ears, which having done Four or five Times successively, they at last went forward, but not so swift as before.

the Sledge governs the Beast with a single Rain or alter, which does not pass through the Mouth, but is only fastned to the Head and the Horns; this he holds in his right Hand, with a Stick at the end, and throws it sometimes on the right, sometimes on the left side of the Raindeer, which turns to that side where the Rope or alter twiches. *One single Rain, says Wexovius, is fastned to the Head of the Beast, made of Sea-Dogs Skins, which passing along its Back guides the Raindeer according to what side it is thrown to the right or left side by him that is in the Sledge.* Here you have but one single Rain tyed to the Head. *He is drawn along very swiftly, says Tornæus, and is guided by the Rain.* But what does he with his left Hand? *viz.* He governs the Beast with the right, and the Sledge with the left Hand. And the Sledge being of a Semicircular Figure at the bottom, it is constantly inclining to one side or other, so that it wants a continual Ballance, which must be done, partly by the Driver, partly the help of the Hand of him who sits in the Sledge for fear it should overthrow. My Lord Herberstein long ago given us the following Description of this, as well as some other Matters: *Their Sledges made in the shape of a Fishers-boat are drawn by Roebucks, (so he calls the Raindeer) in which he that rules the Beast is seated fast, for fear of being thrown out. He holds the Rain in his right Hand, which guides the Beast in his left, and a Stick in his right Hand, wherewith he ballances the Sledge, as often as it inclines more to one side than the other.* Thus far Herberstein. But he ought to have put the Stick, which is fastned to the Rain in the right Hand, as the Rain is in the Raindeers Head. This Stick has this use, that the Driver who sits very low in the Sledge, may be the better able to throw the Rain either on the right or left side of the Beast, according as occasion requires; for the Sledge is not so much Ballanced by this Stick, as by his Body and Hand. I have added here the whole Description to the Life.



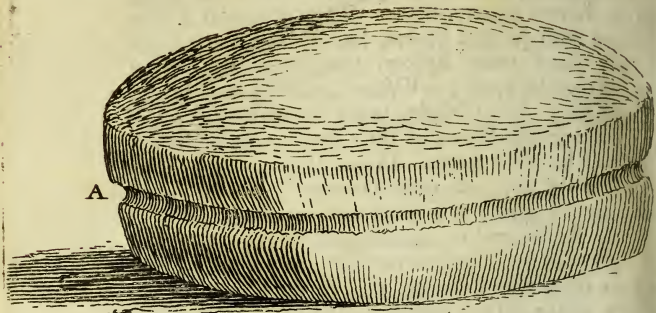
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us they Travel in the Winter over the deep Snow. They have also their Ornaments upon their Raindeer, The Back-cloth, and another Cloath round the Neck which hangs a Bell (a thing the Raindeer much delight in) all embroidered with Tin-wire Thread, withreds of Cloth of divers Colours round the edges, as may see in the preceeding Figure. It is farther to be observed, that sometimes they travel faster, sometimes slower, according as their business is less or more urgent. When they travel in order to change their Habitation, they go but slowly, because they are incumbered with their Houshold Goods, which they carry in their other sledges, being call'd by them *Achkió's*, and of a bigger size, but are drawn only by one single Raindeer. In the Journey's the Man or his Wife go first in their Sledge, the rest follow one after another sometimes freely, sometimes one Raindeer being tyed to the back of the preceeding Sledge. *The Raindeer which draw these Achkió's, & Wexovius, freely follow the first like their Leader.* He goes freely, as being used to follow one another when they are feeding abroad. If they travel without Baggage, very swiftly. *Ziegler* says, *They travel in Twenty Hours 150000 Paces, or 30 German Leagues, which in their Tongue call, To change thrice the Horizon; To pass three times that Sign they saw at the greatest distance they could reach with their Eyes.* *Herberstein* says, they can travel 20 German Miles in one day; *Hemmelme*, says he, that he had travelled 20 Miles in his Journey in one Day. *Herberstein* speaks of the Natural Day, but *Zeigler* of the Civil Day of 24 Hours. Tho' it seems impossible, that one Raindeer should be able to travel so far at once, when the strongest Raindeer can scarce hold out 20 Miles, and that neither unless it be in a very smooth and slippery way; for generally speaking, a Raindeer can scarce travel above 12, 14 or 16 Miles in 10 Hours, which is the greatest stretch this Animal is able to make at once. If it be doubled, then according to *Ziegler*, it may run 130 Miles in 24 Hours; if it were not impossible that one Raindeer should hold out so long, as I have been credibly informed by several Travellers, and *Olaus Petri* confirms it. *We know it to be true by Experience, that one Raindeer should be able to draw a Man without resting above 12 (German) Miles*

in one Day; and that if he does so one Day he must
 the next, unless he will hazard his Life. In this way
 Travelling over the Snow, as the Men and Women be
 an equal share, so they are equally expert at it, as *Olaus*
Magnus tells us, and daily Experience confirms it. *T*
 true *Olaus* says, that the Women use Geates in Hunting
 which we have shewn before to be Erroneous, neverth-
 less they use them upon other occasions, and so they
 the Sledges as well as the Men. Furthermore, as they
 are assisting to one another in their Journeys, so both
 Men and Women give a helping Hand in all these mat-
 ters which depended on it; as for Instance, if they hap-
 pen to tarry for a little while by the way, they be
 one another in Fishing and Feeding the Cattle. It
 commonly known, that the Men as well as the Women
 manage, feed, guard and milch the Raindeer. *Samus*
Rheen speaking of their way of managing, says in ple-
 terms: *Men and Women, both young and old, manage the*
Business. So it is likewise with Fishing, which the
 Women are as Industrious at as the Men; for in the ab-
 sences of their Husbands, they will go abroad for several
 Weeks together and catch great store of Fish, which
 they dry and lay up for the Winter. Their way of
 Fishing is little different from what is practised in other
 places; for they use Nets and Hooks, and force the
 into Enclosures in the Rivers. So that I don't ve-
 well apprehend what *Lundius Fovius* means when he
 says, *They are very awkward, but successful in their Fish-*
ing. I see nothing so very awkward in their Fishing.
I never hard, says *Olaus Petri,* *that the Laplanders use*
any other Fishing Tackle, but what is used every where else.
 Perhaps *Fovius* speaks in respect of their Fishing Hooks,
 which are rarely of Iron, but of Wood. For they take
 a Piece of Juniper-wood double pointed at one end, and
 they sharpen at the two ends, and so fasten it to a String
 which they again tye to a Stick, and put it in the River,
 and the large Fish being eager of the Bait, are by this
 means taken in great quantities, because they lay many
 those Hooks at a time. But our way of Angling by
 using a Hook and Horse-hair to a Fishing-Rod is quite
 known to them. There is also a considerable difference
 in their Fishing, according to the different Seasons;
 in the Summer they Fish with drag Nets, so that the
 encl

close the Fish by the means of two Boars; by this means they catch an incredible quantity of Fish, especially in the Spring when they Spawn, except those Years when the Rivers are over-flown. They have also a way of Fishing with pointed Speers, like Tridents, but only that they have more Spikes; with these they strike the Fish, as they lie upon the Water spreading themselves; the same they do at Night, when by making Fires of Wood in the Prows of their Boats, they entice the Fish thither by their Light. In the Winter they thrust Nets under the Ice, and make holes in it, at such a distance that by means of a Stick they can force the Net across the River, and in the mean while, by making a noise upon the Ice, frighten the Fish into the Net. All this is oftentimes done by the Women, without the assistance of the Men; which is the less to be wondered at because Lapland is a Country abounding with Fish. *Andrius* observes upon this Head, that the *Laplanders*, before they go abroad a Fishing, use also to consult their Oracles, whether they are likely to be successful or not; and in a somewhat different way, from what they commonly do: For instead of the Rim they make use of a certain Stone which sticks so close to the Drum, that though they turn it upside down it does not drop off, which they look upon as an infallible Presage of good Success; when they have a mind to know what River is best to fish in at such a time, they throw this Stone into the Water, and if it swim half way on the Surface of it, they judge they shall be successful, but as soon as it begins to go under Water they desist. This Stone, of which you may see the Figure in the Cut, is in great Veneration with the *Laplanders*, and they constantly anoint it with Fishes Fat.

F. 4 ad. P. 393



A. Shews the hollowness that divides it in two halves.

They also judge of their good or ill Success by the first Draught; for if they happen to catch but one Fish they suppose they shall not have much better luck with the rest; they tare the Fish in two pieces with the Teeth, and throw one piece towards one side, and the other towards the other side of the River, muttering certain Words at the same time, as if they were talking to the Fish. [a] They have also a way of spoiling the Enemies Fishing by Charms, by tying either a Man's Hair, or else three or four Tin-rings to his Lines; if the other suspects the Witchcraft he may soon remove the Charm. by taking off the Rings; but if it be done by Men's Hair, he must have patience till it either break or

(a) The beforementioned *Northern* Voyage gives much the same account of the *Danish* Laplanders. For, says he, tho' they are *Lutherans*, they are most Sorcerers, and much addicted to Superstition. If they meet with a Creature which they look upon as Ominous, they immediately return home, and fish no more abroad all that Day. If they happen to catch but one Fish at the first Draught, they look upon it as Ominous and fish no more for that time.

off of it self; for before that happen he can't catch so much as one Fish.

There are besides this several other Employments common to both Sexes, such as carrying of Wood, making sledges or Enclosures to keep the Raindeer, and such like, which are of so little moment as not to be mentioned here.

C H A P. XXIV.

Of the Sports and Pastimes of the Laplanders.

Since we have hitherto given you an account of the daily Employments of the *Laplanders*, we will now proceed to their Sports and Pastimes. It is beyond all question, that the *Laplanders* are naturally inclined to Idleness, and that they never Work, but when forced by Want and absolute Necessity; which seems to be transmitted to them from their Ancestors, the *Finlanders*, as has been observed before. Add to this their cold Constitution derived from the coldness of the Climate, (which in it self disposes People to Laziness) as likewise the long Nights and much Sleep, all which are sufficient to suppress our natural Vigour. I need not mention here their other Infirmities, which disenable them from undergoing any hard Labour for a considerable time. This makes them covet Idleness, and to give themselves up to it. But let us see what it is they do at their idle Hours. The most general custom of passing their idle time away is Visiting, and diverting themselves with Talking. For, as they lead a solitary Life, each Family living separate in its own Hut, all a considerable distance from one another, so they much delight in this mutual Conversation and Discourses. The *Laplanders*, says *Samuel Rbeen*, make frequent Visits to one another, it being their chief Pastime for Friends and Relations to visit one another. The chief Subject of their Discourse in these Visits runs commonly upon ordinary Matters, such as their Health and their daily Employments. Another Subject is, to make Remarks upon such foreign Nations, as they have

got any knowledge of by Commerce or otherwise, at these they will frequently traduce, and give them nick names; an Observation made upon them by the said Author. *Scarce two or three Laplanders meet together, but the main Argument of their Discourse is to traduce others, especially Foreigners, upon whom they bestow some nick name or other.* Some of the richer sort however are used to entertain their Visitors pretty gently, and offer them good Chere; which makes the beforementione Author add these Words, *Then every body makes it his business to entertain his Guests with what ever the Place affords.* Besides these Visits they have also some Sport especially in the Winter time, when they don't live so far a sunder as in the Summer, but have several occasions to meet at their Fairs and Assizes. Some of the Sports are perculiar to the Men, and others intended for the Diversion of both Sexs. One of the Sports belonging only to the Men and young Fellows is this. *They make a Line in the Snow, behind which at some Paces distance they set up a mark, from whence they run to the Line, and so leap as far as possibly they can, he who leaps farthest is the Conqueror.* In this first Sport they both run and leap. Another Sport they have where they try their skill in Leaping only, and that not in length but in height. Two young Men hold a Rope or Stick being at some distance from one another, sometimes higher, sometimes lower, sometimes to a Man's height according as the matter is agreed betwixt them; Each of these Combatants endeavours to leap over this Rope or Stick, and he who does it best carries the Ball. *Lundius* observes, that the *Laplanders* are very active, and well disposed for Leaping, that they will leap over Ditches and Rivolets of a considerable breadth. Their third Pastime is to exercise themselves with the Bow and Arrows. They fix a small mark, at which they shoot with Arrows from a certain appointed place; he who hits it ofnest gains the Applause before his Companion. Sometimes they use these Exercises only for Credits sake, sometimes upon a VVager, when the Prize is laid down upon the Spot. These Prizes are seldom Money, but commonly Skins, especially Squirrel Skins; sometimes few, sometimes more, according as the VVager is laid. Besides these they have certain Sports common to both

es. They play with a Leather Ball stuff'd with Hay, the bigness of a Fiit. The Men and VVomen there present sort themselves into two Companies, one of which place themselves on a certain piece of Ground, the other on another opposite to it at a certain distance; then each Person in his turn, belonging to one side, beats the Ball with full force with a Trap-stick into the air, which those of the other side endeavour to catch; if any of them happen to catch it in his Hands they turn the Game, those that before beat the Ball being now obliged to catch at it: This Sport is used both by Men and VVomen, Boys and Girls, the VVomen being commonly as nimble at it as the Men. They have likewise another Sport with the Ball. They make two lines in the frozen Snow at some distance from one another. The Company of Men and VVomen there present sort themselves into two Divisions, one of which undertake the defence of this, the other of that Line. Then they meet in the middle betwixt the two Lines, each Party endeavouring to strike the Ball with Sticks (for they must not touch it with their Hands) over one anothers Line. That side which strikes the Ball over the others Line is accounted the conquering side. These just now mentioned Sports, of Men and VVomen, are common both to the younger sort, and those of a more mature Age; but the next following is peculiar to the last, and only to Men. The whole Company divides it self into two Parties, in order to try their skill in VVrestling. They stand all along in file like Soldiers, fronting one another, then each Man singles out his Adversary, and takes hold of his Girdle, which all the *Laplanners* wear; These Girdles going six times round their Bodies, are very fat, and consequently the most proper for their purpose: Thus they endeavour to throw one another on the Ground, which must be done fairly, without any deceit; if any one should commit a Trespas of this kind, he is branded as a foul Player, and discarded. The *Laplanners* also sometimes make proof of their Strength by taking hold of one anothers Hands, and strive who can bend back the others Arm. This trial one *Lapmark* makes against the other at their Fairs, and the *Lapmark* that carries the Day proclaims this Victory where-ever they come. These are the Sports, peculiar in some manner to the *Laplanners*.

ders, besides which they have also some which they have got from other Places; the first is playing at Cards, a thing sufficiently known throughout all *Europe*, and which the *Laplanders* take great delight: the Cards they buy from those foreign Neighbouring Merchants that Traffick with them every Year; their Games are the same as in other Parts. Neither are they without Dice these they make themselves, after the general Fashion but of Wood, with this difference only, that where our Dice have their Numbers mark'd on every side, they have only the Figure X. cut on one side, and he who throws with his two Dice one or both of these Figures X. uppermost wins the Stake, which is generally some small Trifle, Squirrel Skins, or such like, and for want of these, Leaded Bullets, which they charge their Guns with when they go abroad a Hunting. It often happens, that he who is on the losing Hand, in hopes of recovering his Loss, loses all the rest of his Cattle which is not only a great detriment to him for the present, but being thereby deprived of the best means to pursue his Employment of Hunting, finds the dismal Effects of it, *viz.* the defect of Provisions, for a considerable time after. These are the usual Diversions whereby the *Laplanders* spend their leisure time, as the same has been related to me by *Olaus Matthias*, a Native of the *Lapmark* of *Torna*.

C H A P. XXV.

The manner of Courtship and Marriages of the Laplanders.

WE have hitherto taken a view of the ordinary and daily Employments of the *Laplanders*, as well those peculiar to Men, or Women, as those common to both Sexes; as likewise their usual Divertisements and Pastimes. It now remains, that we should also make some Observations upon their extraordinary and more solemn Transactions. Amongst these, their Marriages claim

aim the first Place ; the first thing to be taken notice
 is, that he who intends to Marry , looks out for a
 Maid well stock'd with Raindeer. For it is the Custom
 in Lapland (as we shall see anon) for Parents to present
 their Children as soon as they are Born, with some
 Raindeer, which for ever after, with all their encrease,
 belong not to the Parents, but to those Children they
 were given to. Now the more Raindeer a Maid has,
 the sooner she may hope for a Woer, or Husband ; For
 a Laplander does not regard any thing else, neither Ho-
 nesty nor Beauty, or such Things as are generally valu-
 able by others ; *When a Laplander, says Samuel Rbeen,*
proposes to Marry, he pitches upon a Maid, whom he knows
to have been most successful in her Raindeer ; so that if a
Laplander has more than one Daughter, he is sure to choose
her, whose Raindeer have proved most Fruitful and Profit-
able, without the least respect to her Person, whether she be
honest, Handsome or Ugly. The poorer sort are content-
 ed to Marry a Man's Daughter who lives in a conveni-
 ent Place for Hunting and Fishing. It is natural for such
 to live in barren Countries to be most solicitous for their
 Subsistence, which, because the Raindeer chiefly afford
 them, they look upon them as their greatest Riches,
 which may best secure them against Wants. After a
 Laplander has look'd out for a Wife, which is common-
 ly done at their publick Meetings, at Fairs, or when they
 pay their usual Tribute, he undertakes a Journey to her
 Father, in Company of his Father, if he be alive , or
 some other Body, perhaps Two or Three, who he thinks
 will be most acceptable to his Mistress's Parents, and may
 be most proper to gain their Favour. Being come to
 the Hut, they are all invited to come in, except the Sui-
 ter, who stays for some time without, and passes away
 his Time in some trifling Employment or other, perhaps
 in cleaving of Wood, till at last he be also invited in,
 for without an exprefs Invitation, it is look'd upon as a
 great Piece of Rudeness for him to come in. *Johannes*
Torneus says thus ; When a Laplander has pitch'd upon a
Maid, he goes to her Parents or Guardians , in Company of
his Father, besides Two or Three who are to declare his Af-
fection , and to manage the whole Business ; and Two or
three Quarts of Brandy. Before the Spokesman and the rest
enter, the young Mans Father gives them some of the Bran-
dy.

dy. *The Suiter himself is not allow'd to come into the Hut but must stay without Doors like a Dog or Porter; for he should do otherwise, he would be look'd upon as a Rude Impudent Fellow, and would spoil the whole Business.* After they have Fortified themselves with some Brandy, the Spokes-man begins to declare his Suit, desiring the Maid's Father to bestow his Daughter in Marriage upon the young Man; and not to be wanting in any thing which may contribute towards the obtaining his Request. *he heaps Titles upon Titles, Cringes and Bows to her Father as if he were a Prince. He calls him, says Samuel Rheen, Gransire, Venerable Father, the best and greatest of Fathers, as if he were one of the ancient Patriarchs; and to be sure, bends his Knees at every Word he speaks. An no question if they were acquainted with what your Majesty means, he would bestow that Title upon him; as I have seen it done with my own Eyes.* The Brandy which the Suitor brings along with him is call'd *Pouristwiin, i. e. The Wine of good Access, or Soubewiin, i. e. The Suitor Wine.* Samuel Rheen gives us this following Account of it. *When the Suitor comes to his Mistress's Parents, he must be sure to bring some Brandy along with him for a Present to them, this they call Pouristwiin, i. e. The Wine of Prosperous Access to his future Father and Mother in Law, or Soubewiin, i. e. The Suitor-Wine which the Woer is obliged to give to obtain an Interest and Favour from his Mistress.* Where it is to be observed, that the first Courtship is not made to the Maid herself, but the Business is transacted with her Parents, neither is the Suitor allow'd to speak to her without their leave. *Olaus Matthias gives this particular Account of it. When the Suitor comes, he is not immediately admitted to his Mistress, but addresses himself to her nearest Relations, who invite him into the Hut, and set some Victuals before him. Nay, it is their Custom to send the Maid out of the way, that she may not come within sight of the Suitor or his Company. In the mean time, says Johannes Torneus, she that is to be the Bride is sent into the Woods to look after the Reindeer, or to some other Hut, that she may not come within sight of the Strangers.* If at last by the Intercession of some of her nearest Relations, he gets leave to speak with the Maid, he goes straight out of the Hut to his Sledge, and puts on his Sunday's Apparel, his Shoes and Sleeves are embroidered

embroidred with Tin-wire Thread, and other such like ornaments, by which he hopes to gain his Mitresses Affection. After Dinner, says the same Author, he goes out in his Sledge, from whence he takes his Apparel made of loath, or the best he has; these he puts on, and then comes to salute his Mistress. They salute with a Kiss, and not only press their Lips, but likewise their Noses together. He salutes her, says he, by putting Nose to Nose, as well as Lips to Lips, else it would not pass for a true Salute. After the Salute he makes some Presents to her of the best Dainties Lapland affords, as a Raindeers Tongue, the Flesh of a Beaver, and such like, which she refuses to accept, in the presence of others; but being secretly call'd aside, without the Hut, if she accepts of the Present, the Sutor begs of her the Favour, to let him Sleep near her in the Hut, which if she grants, the Marriage is as good as concluded, but if she refuses, she throws the Presents, which he offers at the same time, at his Feet; these Presents the Sutor commonly takes out of his Bosom. He brings his Dainties, says the same Olaus, in his Bosom, as the Tongue of a Raindeer, Beavers Flesh, and such like, which she refuses to accept in the Presence of her Sisters. Wherefore he tips the Wink upon her, to come without the Hut, and there offers them again, desiring her at the same time to permit him to Sleep near her, if she rejects the offer, she throws it all at his Feet; if she agrees to it, the Business is look'd upon as done. (a) Nevertheless the Consummation of the Marriage, after the Consent of the Parents obtained, is sometimes deferred for a long time, nay for two or three Years. They sometimes Court their Mistresses, says Samuel Rbeen, a whole Year, nay two or three. The reason of this long Courtship is, because the Sutor lies under an Obligation of getting the Consent, not only of her Parents, but of all her Kindred and Relations, before he can enjoy her, which must be done by Presents. He that is Sutor to a rich Laplander's Daughter is oblig'd

(a) Lawrence Norman says, That sometimes they use Love Charms, being a Stone not unlike a French Bean in shape, of a dark brown Colour, which they hold in their Mouths when they first Salute their Mistresses.

to make Presents to her Parents and Kinsfolks, according to his Ability, which they call Peck, i. e. Shares. Each these Shares must be worth at least six Ounces, nay there are some Shares that amount to Twenty, Forty, nay Six Ounces. These Offerings the Suitor is obliged to make her Parents and nearest Kinsfolks. In what things the Presents consist, I shall have occasion to shew hereafter for they do not give Trifles, but something ready made and before the Bridegroom can get all these things together requires a considerable time. In the mean while he now and then visits his Mistress, and by the way diversifies himself with an amorous Song to pass away the time. These are not sung in any set Tune, nor always in the same manner, but according as every one likes best, or is able to perform. The sense of one of them which they sing in the Winter Season, communicated to me by Olaus Matthias, a Native of Lapland, runs thus.

KUlnasatz, My Raindeer,
 We have a long Journey to go,
 The Moors are vast,
 And we must hast,
 Our Strength I fear
 Will fail if we are slow,
 And so,
 Our Songs will do.

Kaige, the watery Moor,
 Is pleasant unto me,
 Tho' long it be,
 Since it doth to my Mistress lead,
 Whom I adore,
 The Kilwa Moor,
 I ne'er again will tread.

Thoughts fill'd my Mind,
 Whilst I thro' Kaige pass,
 Swift as the Wind
 And my Desire,
 Winged with impatient Fire.
 My Raindeer let us hast.

So shall we quickly end our pleasing Pain,
Behold my Mistress there ;
With decent Motion walking ore the Plain,
Kulnasatz my Raindeer,
Look yonder where,
She washes in the Lake,
The Waters from her purer Limbs
New clearness take.

This is one of their Love Songs, wherewith they encourage their Raindeer to Travel with all speed they can ; delay, tho' never so small, seems tedious to Lovers. They have also other Songs, in which they praise their Mistresses Beauty, and divert themselves with their remembrance. One of this kind I received likewise from the said Mr. Olaus, which seeing we are treating of this subject, I will also set down here.

With brightest Beams let the Sun shine,
On Orra Moor,
Could I be sure,
That from the top of th' lofty Pine
I Orra Moor might see,
I to his biggest Bow would climb,
And with industrious Labour try,
Thence to descry,
My Mistress, if that there she be :
Could I but know amidst what Flowers,
Or in what shade she staves,
The gawdy Bowers,
With all their verdant Pride,
Their Blossoms and their Spraves ;
Which make my Mistress disappear,
And her in envious Darkness hide,
I from the Roots and Bed of Earth would tear,
Upon the Raft of Clouds I'd ride,
Which unto Orra flie.
O' th' Ravens I would borrow Wings,
And all the feathered Inmates of the Sky.
But Wings alas ! are me denied.
The Stork and Swan their Pinions will not lend,
There's none who unto Orra brings,
Or will by that kind Conduct me befriend.

Enough,

Enough, Enough, thou hast delay'd,
 So many Summers Days,
 The best of Days that Crown the Year,
 Which light upon the Ciclids Dart,
 And melting Joy upon the Heart.
 But since that thou so long hast stay'd,
 They in unwelcome Darkness disappear,
 Yet vainly dost thou me forsake,
 I will pursue and overtake.
 What stronger is than Bolts of Steel?
 What can more surely bind?
 Love is stronger far than it.
 Upon the Head in triumph she doth sit,
 Fetters the Mind,
 And doth controul
 The Thought and Soul.
 A Youths Desire, is the Desire of Wind,
 All his Effays,
 Are long delays,
 No Issue can they find.
 A way, fond Counsellors, away
 No more Advice obtrude,
 I'll rather prove,
 The Guidance of blind Love,
 To follow you is certainly to stray,
 One single Counsel, tho' unwise is good.

These Sonnets the Laplanders call *Moursefaurog*, i. e. Marriage Songs, which I told you before, was not sung to any certain Tune, but at their own Pleasure. These Songs, says the beforementioned *Olaus*, they sing sometime entire, sometimes piece meal, or with some variations; if they fancy they can mend it, sometimes they repeat one Song over and over: Neither keep they to any certain Tune, but every one sings the *Moursefaurog*, or Marriage Song, according to his own way and good liking. But, as often as they visit, they must be sure to bring Brandy, as the best Present they can make, along with them, as likewise Tobacco, and the Kidneys of Beavers well poudred, a thing much in request among them, which they use for Snuff. But if upon occasion of any difference, or for some other reason the Father retracts his Promise, he is, by the Law, obliged to make good all the Charges the Bridegroom

dom has been at, except the Brandy that was drunk at their first meeting, which they call *Pouristuiin*, as *Samuel Rhen* tells us; unless the Suitor will notwithstanding the first denial pursue his Suit, and so put himself to charges; tho' they very rarely give a flat denial; but only keep the Suitor in suspense, sometimes for a whole year. *Johannes Tornæus* gives the following Account of

It often happens, says he, the Father is resolv'd beforehand, not to bestow his Daughter upon the Suitor, nevertheless for the Brandy's sake he keeps them in suspense from one Year to another, till finding himself deceived he has no other Remedy left then to call his pretended Father-Law to an Account before a Judge, who obliges him to refund either the whole, or one Moiety of the Charge (according to the Circumstances of the Case) the Suitor has been at in Courting his Daughter. Where it is to be observed, that he shall have no Compensation made him for the Brandy drunk at their first meeting; but shall stand the loss of it alone, and if he persists in his Suit after a denial received, it is at his own Charge and Peril. But supposing every thing to succeed according to Expectation, then the Wedding-day is appointed. The Day before all the Kinsfolk and Relations, both of the Bride and Bridegroom, meet at the Maids Father's Hut, where the Bridegroom makes his Marriage Offerings to them, according to Agreement; of which we said something before; but *S. Rhen* gives us the following Account of it. The Bridegroom is obliged to give to the Brides Father a Silver Drinking-Cup, this is the first Present called *Stycke*. The next is a great Brass or Copper-Kettle. The third added, or things for Bedding. To the Mother he presents first of all a Silver Girdle; secondly, a long Robe call'd *Vol-*; thirdly, a *Tippet* (or Collar, which they wear round their Necks, quite down before their Breasts) beset with Silver; they call it *Krake*. These are the Presents to be made to the Parents. To the Brothers, Sisters and other Relations, he presents Silver Spoons, Silver Plates, and such like. Here you have a Catalogue of the Presents the Bridegroom is obliged to make the Day before the Wedding, to his Father and Mother in Law, and to the rest of his Relations. The next Day the Marriage is Consummated, first by the Minister; who marries them in the Church, and next by a Feast. The Bride and Bridegroom appear in

their best Apparel, such as they are able to purchase, or to borrow Cloaths is look'd upon as very scandalous among them. *They never borrow Cloaths for their Wedding Day, but wear such as they are able to buy themselves,* says Samuel Rbeen. By which he not only understands the Cloaths, which not long before he had call'd their *Veyments, of Honour, and best Apparel,* but all other Ornaments used upon such Solemn Occasion; as the Coronet worn by the Bride upon her Head, Golden Chains about the Neck, and Rings upon the Fingers, which in some Places are kept and let out for these Purposes. The *Laplanners* know nothing of all this, but provide their own Cloaths and Ornaments, without borrowing from anybody. The Bridegroom, as we told you before, puts on his best Garments; what kind of Garments these are *Olaus Magnus* seems to tell us, when speaking of the *Laplanners* he has these Words: *The Husband appears clad in Ermin and Martin Furrs, of divers Colours, like a Venetian Nobleman, the value of these precious Skins, being no less than precious Stones, or Gold Chains.* I know not whether this was the Custom of the Ancient *Laplanners* in his time; for I much question whether ever they clothed themselves with these Skins; certain it is, that all those who have given us an Account of them, mention no other but Raindeer Skins, and their Holyday Cloaths are now adays not made of Skins, but of fine Woollen Cloath. *They are so fond,* says *Johannes Tornaeus,* of fine Woollen Cloath, that they will purchase it for their Holyday Cloaths if possibly they can. Here he says expressly their Holyday Garments, and that they are made not of Skins, but of fine Cloath. Over these the Bridegroom wears a Silver Girdle. *The Bridegroom* says *Samuel Rbeen,* girds a Silver Girdle round his Middle. The first thing the Bride does is to loosen her Hair, and to give the Hair String to her near Kinswoman. *The Bride,* says he, *takes the Hair String out of her Hair and gives it to a Maiden that is next of kin to her.* Upon her bare Head and loose Hair they put a Silver Fillet, or sometimes two, which are also worn by two Men at other times instead of a Garland or Coronet, but that by how much the Fillet is larger than the Head, so much it hangs down behind. About her Middle she also wears a Silver Girdle. *Then,* says the same Author, she

Lib. 4. c. 7.

wears her loose Hair, on which she puts a Silver Fillet gilt,
 two, and a Silver Girdle round her Middle. This is
 the Brides Dress, except that they have a piece of Linnen
 on their Head, not unlike a Vail, which the Women
 do wear at other times here, when they intend to ap-
 pear more than ordinary fine. We have told you before,
 that both the Bride and Bridegroom are thus Adorn'd at
 their own Charge, and that they appear on this Day in
 their best Habiliments: The Robe the Bride wears being
 called *Volpi*, made of fine Woollen Cloath; so that what
Olaus Magnus says of the *Laplanders*, That they put the
 Bride, dress'd in Ermin and Sable Furrs, upon the *Rain-
 deers Back*, has the least relation to their Modern Cu-
 stom. Thus accoutred they are conducted to the Church,
 by the Minister. The next Day (after their meeting in
 the Hut) they take a Journey to the Church or Minister,
 in order to be married. Formerly they did not so, if we
 may believe *Olaus Magnus*, but were joined together at
 home, and that not by the Priest, but by their Parents.
 See *Words*, Lib. iv. c. 7. where he treats of the Mar-
 riages and Lapland Weddings, as the Title of the Chap-
 ter tells us, are these, *The Parents joyn their Children in
 Marriage with Fire, in the presence of their Friends and
 Relations, for they strike Fire with a Flint-stone and Steel.*
 He makes the Parents to officiate the Priest, and
 tells us also the manner, but not by striking Fire with
 a Flint-stone, which as well as several other matters he
 has taken out of *Ziegler*, who however does not mention
 the Parents, but gives the following Account of their
 manner of being join'd together. *They are join'd in Mar-
 riage by striking Fire with a Flint-stone, which they look
 upon as the most proper Emblem of Marriage that can be. For
 the Flint-stone contains a hidden Fire, which is brought
 to light by striking; so there is Life hidden in both Sexes,
 which is brought to light by their Mutual Conjunction in
 their Children.* And, since *Olaus* speaks to the same pur-
 pose, there is no question, but that he had it from *Ziegler*,
 who he adds this of his own, that they put the Bride on
 the *Raindeers Back*. After the Marriage, says he, has
 been thus Solemnized by Fire, they take the Bride clad in
 Ermin and Sable Furrs, and under the concurrence of the best
 of her Kinsfolk and Relations attendance, and wish her Health
 and a numerous Issue, put her on a tame *Raindeers Back*,
 and

L. 4. c. 9.

so conduct her to the Hut where the Marriage is to be consummated. These things, I am afraid he has taken up hearsay; for that they should ride the Raindeer, like do our Horses, I have shewn you already to be false. Besides, that he does not tell us, from whence they conduct the Bride; not from her Father's Hut, because there the Marriage Ceremonies are begun and Consummated, neither can the Bride-bed be supposed to be elsewhere but there. Not from any other Hut, because each Family has its peculiar Hut; neither is it probable she should be conducted to the Bride-bed from any other Hut but her Father's own Hut; and, since the Bride is there, which way can she be conducted thither? This they are conducted now a days, but it is to the Church, or to the Priest, whither they are carried by the Raindeer in the Winter, if it be a good way off; but upon their Backs, but in Sledges. When they come to the Church they observe the following Order: First the Men, then follow the Women. The Men are led by a Laplander whom they call *Automwatze*, i. e. Fore-runner, then comes the Bridegroom, and so the rest. Among the Women some Virgins lead the way, the Bride comes next, betwixt a Man and a Woman, and the other Women follow. It is to be observed, that the Bride is not without some Reluctancy, as if she were unwilling to enter into the state of Matrimony, and therefore proceeds with a sad a melancholy Countenance. *Samuel Rheen* describes it thus. *As they are walking into the Church, a Laplander, whom they call Automolma (Leader) or Automolma (Fore-runner) walks before the Bridegroom, then the rest of the Men follow. The Bride is preceded by some Virgins and is carry'd along by a Man and a Woman, with a sad Countenance, as if she were unwilling to be marry'd.* Afterwards they are join'd in Matrimony, with Prayers and Benedictions, after the Christian rite. *Johannes Tornæus* gives us the same Account of it, except that he says, the Bride is led betwixt two Men, viz. her Father and Brother, if they be alive, or else by two of her nearest Kinsmen. These are his Words, *You may see the marks of Sadness in her Countenance, because she leaves her Parents, and to submit to her Husband: Her Father and Brother, if they be alive, or else her nearest Kinsmen*

Men carry her to Church, and she hangs her Head as she was going to Execution. When the Minister asks whether she will have this Man for her Husband, she answers not a Word, till her Friends and Relations exhort to speak. Then at last she says Yes, but with so low Voice, as scarce to be understood by the Priest himself; which they look upon as a token of Modesty and Chastity, after they are married they are not so coy, and kind enough to their Husbands. I here give you the Draught of a Bride in her Wedding Apparel, betwixt her two Conductors.

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The Marriage Ceremony being over, they go to Feasting in the Brides Father's Hut, every one of the Guests

Guests contributes his Share towards the Victuals. After the Marriage Ceremony is ended, says Samuel Rheen, they go to the Hut where the Wedding Feast is to be, where unto every one that is invited contributes his Share of Victuals. These Victuals are brought the Day before, where the Bridegroom presents his Offerings to the Brides Parents and Kindred. Then every Body, says the same Author, who is invited to the Feast, brings his Share of Victuals. They bring these Victuals raw, which they give to one of the Laplanders there present, whose Business is to receive, dress, and distribute them among the Guests, tho' at the same time the Parents of the Bride and Bridegroom bear the greatest part of the Charge. The greatest part of the Victuals, says he, are furnished by the Bride and Bridegroom's Parents. When they sit down at Table they keep this Order; First of all sits the Bridegroom and Bride next to one another; In the first Place, says he, sits the Bridegroom and Bride just by one another. Then the rest of the Kindred and Relations; Lundius says, the Father and Mother of the Bridegroom, with the rest of their Kindred, sit on one side of the Table and so likewise the Father and the Mother of the Bride on the other; none of the Guests take the Victuals themselves, but from a Laplander appointed for that purpose who is both Cook and Carver. There is a certain Laplander appointed, who boils and divides the Victuals among the Guests, says the same Mr. Rheen. The Bride and Bridegroom have their Share first, and then the rest. The Bride and Bridegroom have their Portion of Victuals given them first, after them all the other Guests. Those which the Hut will not hold, as Boys and Girls, climb up to the Top, from whence they let down Threads with Hooks fastned to them, by which means they draw up Pieces of Meat, and so have likewise their Share of the Feast. After Supper they say Grace, as is their Daily Custom; After they have done Eating, says he, they say Grace, and shake Hands together. The conclusion of the Feast is a Cup of Brandy, which they never fail to have upon this Occasion, if it be to be had for Money. Last of all, says he, they come to the Brandy; the first Cup is for the Bridegrooms, the next for the Brides Parents; then each Man takes his Merry Cup. But this is only for the richer Sort, who have Opportunity to buy it, at those Seasons.

asons, when Foreign Merchants come to Traffick with
 em; the poorer sort must be contented to divert them-
 selves with Talking, for what *Olaus Magnus* tells us con-
 cerning their Musick and Dancing, is a meer Fiction;
his Nation, says he, *living under the coldest Climate of*
the North, where they enjoy either perpetual Light, or are
involved in Darknes by turns, do nevertheless Feast Mer-
ly, and have their Fidlers, who rouse the Spirits of their
Guests, dull'd with eating indigestible and course Meats;
as they begin to Dance bravely, and whilst the Fidler plays,
sing in old Rhyme the great Deeds of their antient Hero's
and Gyants, and what Glory and Renown they gained by their
valour, till they begin to Sigh and to Moan, and at last
burst out into Tears and Cry's, then they tumble down upon
the another on the Ground. If *Olaus* had related this of
 the ancient Swedes, he had indeed said something, but
 there is nothing like this to be met with among the *Lap-*
landers. They don't know what a Fidler or Musick is,
 and Laugh at Dancing as a foolish Thing. And as to the
 achievements of their antient Hero's and Gyants, they
 are so little acquainted with them, that they are ignorant
 of what pass'd among them an Age ago; as I have been
 credibly informed by *Olaus Matthias*, a young Student,
 and a Native of *Lapland*. Neither can I imagine, from
 whence *Olaus* had this Notion, because among all that
 I have writ of them, I know not One, that I remember,
 who has as much as mentioned one Word like it. *Lun-*
nius says, that the *Laplanders*, who persist still in Paga-
 nism, when they are at any of these Feasts, use to lay up
 in their Pannels made of Bark, a Remnant of Cheese,
 Meat, Fish, or of the Raindeers Marrow, for an Offer-
 ing to their Gods, before whom they bury the Pannel
 with the Victuals, under Ground. After the Wedding
 is over, the new Married Man is not at liberty immedi-
 ately, to remove his Wife and Goods, but is obliged to
 serve his Father-in-Law, for a whole Year after. After
 which, he may, if he pleases, set up for himself; then
 her Father does not only give her the Raindeer, which
 she bestowed upon her in her Infancy, but also all sorts
 of necessary Household-Goods, besides some Gifts, and so
 do all the rest of the Kindred. *Samuel Rheen* gives us
 the following Account; *The new Married Man is obliged*
immediately after the Wedding, to carry his Wife to her
Parents

Parents Hut, where he must serve for a whole Year after before he can take away his Wife and her Raindeer from his Father-in-Law. After the Year is expired, he surrenders to his Son-in-Law, his Wife, her Raindeer, and what O Spring they have had ever since her Infancy; these they call the Teeth Raindeer; so that it happens sometimes, that a Laplanders Daughter has above 100 Raindeer. Besides which, the Parents give the Daughter for her Portion perhaps 100 more, besides Money, Copper, and Brass Vessels, Hut, Bedding, and in short, all Sorts of Furniture for her Hut. The Brothers, Sisters, and other Kindred, are likewise obliged to give certain Presents, in lieu of those they received from the Bridegroom, for they commonly present Raindeer for each six Ounces of Silver. Thus it comes to pass, that a Laplander who Marries a Rich Man's Daughter, and is in a Capacity to make fair Presents to the Kinfolks, becomes very wealthy in Raindeer. These are the Ceremonies observed in their Marriage Contracts, and Marriages; but before we leave this Subject, we must not pass by in Silence, that it is unlawful among the Laplanders, to Marry a Wife too near in Blood: The Laplanders, says Torneus, are very nice in observing the degrees of Consanguinity; and therefore never request Marriage within the prohibited Ones. Neither is it Lawful for them to Marry more than one Wife at a time, or to be divorced from her. Polygamy and Divorces, says the same Author, are Things unknown to the Laplanders, both whilst they were Pagans, and since; but they always observe Marriage honestly, like the Christians do. Yet perhaps in former Ages they were not altogether Strangers to the Custom of communicating their Wives to Strangers. Heberstein positively asserts it, his Words I will give you in the next following Chapter; and Torneus mentions an Instance of a later Date, viz. of a Laplander of Luhlaha, tho' he seems not to give entire Credit to it; I was told, says he, that in my Predecessors Time, a certain immoderate Laplander of the Lapmark of Luhlaha, came to lodge with an Honest and Pious Laplander at Torna, who, together with his Family, led a pious Life, and could read very well, so that he was nick-named Juan the Bishop. The Laplander of Luhlaha being one Night got Drunk with Brandy, made his Addresses to the others Wife, which her Husband having understood, had recourse to two of the King's Officers

at were then selling Brandy thereabout, desiring them to
 him Justice for the Affront put upon him by the other,
 attempting to debauch his Wife. Whereupon they tyed
 him to a Tree, where he was forced to continue all Night
 exposed to the Cold, and besides this to redeem himself with
 some Money. His excuse was, that it was their Custom in
 the Lapmark of Luhlak, to oblige their Guests with their
 Wives. Thus Tornæus relates it, but as you see, not
 without some doubt, it being very probable, that this
 fellow only framed this for an Excuse; because no such
 Thing has been taken notice on by any other Persons in
 the Lapmark of Luhlak; and the Laplanders in general
 are so jealous of their Wives, that they can scarce bear
 their Wives should look at other Men; The Laplanders,
 says the same Author, inhabiting near the River Torna,
 upon the Confines of Norway, are so jealous, that if they
 see a Woman but to exchange a few Words with a Man up-
 on the Road, they immediately conceive an ill Opinion of
 her. Lundius adds, That they are also very cautious,
 not to let them cohabit together, till after the Wedding,
 tho' they are contracted before, and that a Child begot-
 ten betwixt them, during that Interval, is reputed a Bas-
 tard, and not permitted to come in Competition with his
 Brothers or Sisters, and oftentimes, when grown up,
 turn'd out of Doors. But if they have no other Chil-
 dren, they adopt it, otherwise he must be contented to
 be the last of all both in respect of his Diet and Employ-
 ments.

 C H A P. XXVI.

*Of their Child-bearing, and the Education of
 their Children.*

NEXT to their Marriages, their Child-bearing and
 Children must be taken notice of; for they wish
 for nothing more than a fruitful Matrimony. The Lap-
 landers, says Mr. Rheen, delight in Fruitfulness, and in a
 numerous Offspring, beyond all other Nations: Which
 makes

makes me imagine, that they are very Lascivious. But tho' they so fervently desire it, they are seldom Fruitful it being a great rarity among them to have above eight Children. *They are generally not Fruitful, says the same Author, it being seldom known, for any of them to have above eight Children, this being the greatest Number, for commonly they beget but One, Two or Three.* *Lundius* says, That they are often Married six or seven Years before they beget a Child. This did introduce that Custom in former Ages, to allow their Wives the cohabiting with Strangers, as *Herberstein* tells us. *When they go abroad Hunting, says he, they leave such Merchants or Strangers as lodge with them, at Home with their Wives. If they find the Wife to be well pleased with the Strangers Conversation they give him a Present, but if she be out of Humour after the return of her Husband, the Stranger is turn'd out of Doors.* *Olaus Magnus* is of a contrary Opinion; *The Women, says he, of this Country are very good Breeders.* The same is confirm'd by *Torneus*; *In respect of their Fruitfulness, they are like the other Northern Nations; and are considerably increased in Number.* But this is not the first Time that we have seen *Olaus* mistaken in Matter concerning *Lapland*; and *Torneus* his Words must be understood in respect of their first Original, which he judges to have been very inconsiderable, in comparison of what they are now. For it is beyond all question, that ever since the Reign of *K. Charles IX.* (who had all the Families of *Lapland* Registred) they are rather decreased than increased in Number. And the same is easily observable in those *Laplanders* that live in *Sweden*, there being scarce one of them all, that has many Children. *Samuel Rbeen* gives us the Reason for their Barrenness, *viz. Their bad Diet, and the excessive Coldness of the Climate*; which I judge to be so. He adds also *God's Anger*, because, says he, tho' they are not exhausted either by Pestilential Distempers, or Wars, yet they don't increase, but rather decrease Daily in Number of People. He alledges the Motive of this Anger, *viz. Their obstinacy in persevering in their Pagan Superstitious and Impieties*; for to this Day they not only in Child-bearing, but also upon many other occasions have recourse to their Superstitious, to know the event of Things. The first they take care of is, to know whether the Child shall prove a Male

Female, which they pretend to discover in the following manner; when they find the Woman big with Child, they take notice of the Moon, (for they are of Opinion, that there is a near resemblance betwixt that Celestial Body and a Woman with Child, as we shall see hereafter) if a Star appears above the Moon, they conclude it will be a Boy, if below, a Girl. *They judge of the Sex of the Child by the Moon, says Samuel Rheen, unto which they compare a big-bellied Woman; if they see a Star appear just above the Moon, it is a Sign it will be a Boy, but if the Star be just below the Moon, they conjecture it to be big with a Girl.* I cannot imagine why they should compare a big-bellied Woman to the Moon, for I cannot find out the least resemblance betwixt them, unless they will say, that a Woman increases in bulk like the Moon, and after being delivered decreases. I am rather apt to believe that this is one of the Reliques of Paganism; the Heathens having made the Moon the particular Goddess of big-bellied Women; and since the true reason of it has been obliterated by length of time, they pitch'd upon this Invention of the Resemblance betwixt the Moon and a big-bellied Woman. Their next Care is concerning the Child's Health, which they likewise pretend to know by the Moon. For if a Star happens to be seen just before the Moon, they look upon it as a Sign of the Strength and Health of the Child; if it be after the Moon, they reckon it will be a weakly Child, and not long lived. *If a Star, says Mr. Rheen, be seen just before the Moon, it is a Sign of a lusty and well grown Child, without Blemish. If a Star comes just after, it is a Sign the Child will have some Defect, or dye soon after it is Born.* (a) The Woman is delivered in the Hut, but as it is easie to be guess'd, in a very cold place. *If the Woman's time happens to come in the Winter, she is forc'd to be delivered in the Cold.* For though they keep Fire in the middle of the Hut, they have but little benefit of it where the Woman lies. The first thing they take

(a) *Lundius* observes upon this Head, that if a Child be Born with some natural Defect they attribute it to the ill-Disposition of the Ground on which the Hut is built.

after they are delivered, is a Draught of Whales Fat which they get out of Norway. After they are delivered, says he, they take a good Draught of Whales Fat, which they have from Norway, and tastes as rank as Seacal, Lard or Oil. They wash the Child, as in other Countries. Only this the Laplanders have peculiar in this kind, that they wash it in cold Water or Snow first, and then, when it scarce can draw Breath, with hot Water. *Johannus Bureus* in his M. S. says thus, The Lapland Women wash their Children first of all in cold Water or Snow, till they can scarce fetch their Breath; then they dip them again in hot Water. They put all the other parts, except the Head, in the Water, for they let no Water touch that part before the Child be Baptized. The warm, says *Samuel Rheen*, Water in a Kettle, in which they put the Child upright to the Neck. For they let no Water touch the Head till after the Child be Christened by the Minister. Instead of Linnen Swaddling Cloath they wrap the new born Babe in a Hares Skin. Then the wrap, says *Bureus*, the Child in a Hares Skin. The Child Bed Woman has a peculiar place in the Tent, where she lies in, viz. on the left Hand of the Door, because there they are least disturbed by Company. When a Lapland Woman is brought to Bed, says *Samuel Rheen*, she lies in a peculiar place of the Hut, near the Door, most commonly on the left side, where very few come about that time, except such as furnish her with what she stands in need of. From whence it appears, that this part of the Hut is least frequented by reason of the Woman's lying in there; either because they are unwilling to disturb the Woman, or (which seems more probable) because they look upon her as unclean. The time of lying in of the Lapland Women is but very short, seldom exceeding four or five Days, they being of a very strong Constitution, and therefore go about their business as before, and take care about the Childs Christning; for since they have been thoroughly instructed in the Christian Faith, they are very careful to have their Children Baptized without delay. It was quite otherwise with them in former times, when most of them were not Baptized till they came to Age of Maturity, and sometimes not at all. The Charter granted by King *Gustavo*, which we have alledged before, tells us this in express Terms, as to the last Point; and as to the first,

first,

ft, the Charter of King *Gustave Adolph*, granted 1634 confirms it, for in the Introduction it gives us a Scheme of the State of Religion in *Lapland* at that time. 'Tis true, *Baptizm is Administred, but not till the usual time; that if the Child lives so long, it is well, but if not, it lies unbaptized; some are many Years old before they receive Baptizm, which causes no small trouble to those who come to Baptize them.* The usual time here mention'd is the Winter, and that but twice in the whole Season, viz, about *New-years* and *Lady-day*, when Sermons were preached, and Sacraments Administred, as we told you before. Nay, in former times the *Laplanders* were oblig'd to go much farther, viz. to the next *Swedish Churches* in *America* and *Bothnia*. Of this *Olaus Magnus* must be understood, when he says, *They visit the Baptistmal Churches once or twice a Year, and carry their sucking Children in Baskets on their Backs to be Baptized.* But now a days they generally carry their Children within fourteen Days after they are Born, to be Baptized, unless they are prevented by Sicknes or otherwise; this good effect the Churches built in *Lapland* have had upon them, where Sermons are preached, not in a Foreign, but in their own Tongue. *They are for the most part, says Samuel Rhene, very forward in hastning the Child's Baptizm. So that you shall see a Lapland Woman, perhaps eight or fourteen Days after her Delivery, travel with her Babe a great way to Church, through wide Marches, thiek Forrests, and cross the highest Mountains.* Where it is to be observed, that this care belongs commonly to the Women, which they perform very well, as being extreamly hardy and able to undergo any Fatigue with a great deal of Patience. *The Lapland Women, says the same Author, are naturally of a strong Constitution; for though they feed upon nothing but hard Meat, whilst they are lying in, yet they soon recover.* They have a different way of carrying their Babes to the Church or Minister, in Winter or Summer. In the Winter they put them in the Sledge, in the Summer in their Pannels on the *Raindeers* Back. In the Winter, says he, *they tye the Babe in a Sledge, in the Summer in Pannels on the Raindeers Back.* Concerning the last *Tornæus* says the same. *In the Summer they make use of their Raindeers, on both sides of which they fasten their Baggage, and the Children.* The Child is not put

on the Raineers Back, but fastned to a Pack-Saddle with Cradle and all, as you see in the next Figure. *Ilaus Magnus* says, they carry them by Baskets on the Backs, as is manifest from his Words quoted before. The Draught he hath given us of them represents such a Woman and a Man, each with two Children, and Wooden Shoos on their Feet, so that both together they travel with four Children; but I am afraid the Painter has followed his own Fancy more than he ought to have done; for his Baskets have no Resemblance to those of the *Laplanders*, who are not acquainted with these sort of Baskets as are carried on their Backs, by the *Latin* call'd *Ero* or *Phormio*. Their Baskets are not made like Wooden Boxes, raised upwards from the Bottom, as the Picture makes them; but twisted together in a Circular compass, as I shew'd you before. When they Baptize their Children they commonly name them after one of their nearest Kinsfolks or Relations. They generally, say *Mr. Rheen*, name their Children, at their Baptism, after one of their next Kinsfolks. *Lundius* says, that the most common Names given to the Boys are these; *Andren*, *Matthew*, *Canute*, *Fonathan*, *Nicholas*; and to the Girls *Margeret*, *Elsa*, *Catherine* and *Sigefrida*. *Samuel Rheen* observes further, that they are mighty fond of giving Pagan Names to their Children; such as *Thor*, *Gustarm*, *Finne*, *Page*; but that the Ministers strive, as much as in them lies, to divert them from it. There is another thing worth our peculiar Observation, that they sometimes change their Childrens Names, and instead of those given them at their Baptism, give them a Name of some deceased Friend, whose Memory they desire to preserve by this means. It happens frequently, says the same Author, that they change their Childrens Christian Names, after they have been Baptized; for if one of their Relations, whom they have a particular kindness for dyes, they give his Name to one of their Children. *Tornæus* makes another Observation of this kind; for he says, If the Children happen to be seized with any Distemper they change their Christian Name into a Surname, especially if they be Boys. If a Male Child happen to fall ill, says he, they change his Christian Name for another, but retain it as a Surname. Though the *Lapland* Women are very strong of Constitution, and therefore capable of undertaking great Journeys, and to manage their other Affairs in

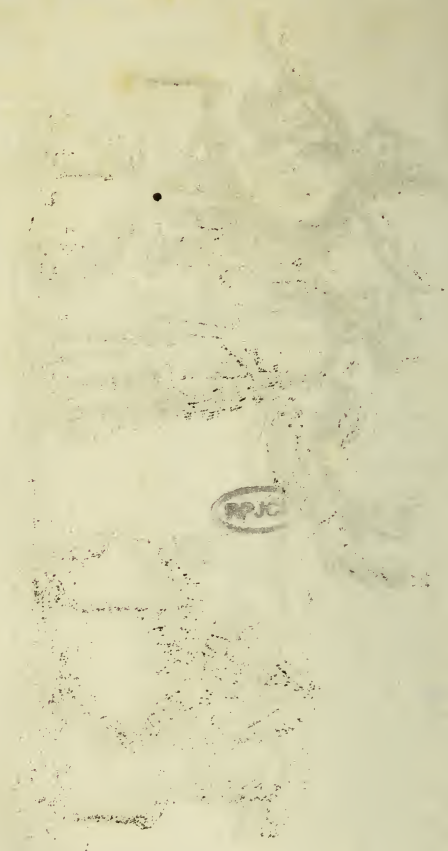
ht or fourteen Days after their Delivery, and though
 y have appear'd at Church, and been Church'd by
 Minister, yet are they look'd upon by their Husbands
 Unclean, till after the expiration of six Weeks, be-
 e which time they never Cohabit together. *The Lap-*
nders, says the same Author, have not the least Conju-
Commerce with their Wives till after six Weeks, but
upon them as unclean all this while, though they have
in Church'd before. They remove, says Lundius, their
 ut to another place, as looking upon that, where the
 oman has lain in, as defiled. So much of their Child
 aring; the next is their Education; in which their
 urfing challenges the first place; this is done by the
 other's Milk, there being no other Nurfes used in
 pland. *All the Lapland Women, says Samuel Rbeen,*
suckle their own Children; and that not for a little time,
 t generally two, nay sometimes three or four Years.
 ey commonly give Suck to their own Children, says he,
sometimes two, three or four Years together. If they are
 abled from so doing by Sicknes or any other Acci-
 nt, they feed the Child with Raindeers Milk in a
 oon, it being so thick, that they cannot suck it out of
 Sucking-bottle, as they do in other Places. *The Rain-*
ers Milk is so thick, says the same Author, that it cant
be given to the Children in a Sucking-bottle, but only in
 Spoon if Necessity requires it. Besides the Mother's
 ilk, they accustom them immediately to Raindeers
 esh, of which they put a piece into their Mouths,
 at they may suck the Juice out of it. *They give their*
Children, says he, Raindeers Flesh to suck and draw Nou-
ishment from. The next thing is, the rocking the Child
 a Cradle to lull it asleep. Their Cradles are made of
 e Stock of a Tree hollowed, like a small Boat, these
 ey cover with Leather, and over the Child's Head is
 ekewise another piece of Leather. They tye the Infant
 in this Cradle without any Linnen or other Bed-cloaths,
 lieu of which they use a kind of soft and fine Moss,
 nd cover it all over with a fine tender Skin of a young
 Raindeer. *They lay, says Samuel Rbeen, their Children*
in Baskets, made of a hollowed piece of Wood, which they
cover with Leather, and over the Child's Head they likewise
make a Leathern cover: In these they tye their Children
 ith a Filler, and instead of Bed-cloaths, use in the bot-
 tom

tom of the Cradle a kind of red soft Moss, which is very plentiful in Lapland; this they do in the Summer, and change it as often as they take the Child out of the Cradle which they cover on the sides, and all over the Body, with the soft Skins of Raindeer. He calls these Cradles Baskets, which I am apt to believe mistook the Painter of *Olaus Magnus*, or perhaps *Olaus* himself into an Error; for they having understood, that the *Laplanders* carry'd their Children on their Backs in Baskets, they could not imagine otherwise, but that they were such Baskets as they have painted them. The *Lapland* Women, to this Day when they are obliged to carry a Child upon their Backs they tie it with Cradle and all, like a Snapfack, to their Backs, with its Head above their Shoulders, of which we gave you the Draught in the Chapter where we treated of the *Laplanders* Garments. But when the Babe is to be rocked, they fasten the Cradle with a Rope to the Roof of the Hut, and so by tossing it from one side to the other lull it asleep. When they have a mind, says *Mr. Rheen*, to rock the Child asleep, they hang the Basket with a Rope from the Roof of the Hut, and so move it from one side to the other. They have also certain Baubles to please their Children; thus they have Brass Rings on the Cradle, to make a gingling noise. They hang, says he, Brass Rings on the Child's Basket. Besides these Baubles, which they use instead of Rattles they have also some other things, which like Emblems serve to put the Child in mind of his Future State and Duty; thus, if he be a Boy, they hang a Bow, Arrows and a Spear, very artificially, made of Raindeers Horn to his Cradle: If he be a Boy, says the same Author they tie to his Basket, a Bow, Arrows or Spear, made of Tin or Raindeers Horn, to intimate, that they ought to apply themselves to the use of the Bow and Spear. If it be a Girl, they hang to her Cradle the Wings, Feet and Beak of a white Partridge, which they call *Snianipa*, and is of the kind of the *Lagepus*. If it be a Girl, says he, they tie to her Basket the Wings, Feet and Beak of the *Lagepus*, to shew, that Maids should be cleanly and nimble like these Birds. The *Lapland* Children grow very flow which may be attributed partly to the coldness of the Climate, partly to their ill nourishing Diet, besides that their Parents are generally of a low size: But, as they

grow



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row up, the Parents instruct them in what is necessary for them to know; the Fathers, the Sons, and the Mothers the Daughters; for they have no other Masters, but every one must supply that Office himself in his Family. The Laplanders don't learn any thing by the Instruction of Masters, but the Children are by their Parents fitted for all such things as are useful and customary among them. The Sons they carefully instruct in handling the Bow, and shooting with Arrows at a certain Mark; for as they were formerly beholding to the Bow and Arrows for their Sustenance (the greatest part of the Laplanders living by Hunting) so to this Day they will not allow the Boys to Eat, before they have hit a certain mark, provided they have been but never so little exercised in shooting. Ziegler says of them long ago; They are taught from their Infancy to shoot with Arrows, and as in ancient time among the Baleares, so now a-days among the Laplanders, a Boy is allowed no Victuals before he has hit the Mark with his Arrow. Samuel Rheen a modern Author speaks to the same purpose. They oblige their Boys to shoot every Day with Arrows at a certain Mark, which commonly a piece of Birch Bark fix'd on a long Pole, and they have no Victuals given them till they have hit it. Here you have the Mark expressly mention'd, viz. a piece of the Bark of Birch, of which he says thus in another Passage, The Fathers do chiefly instruct their Sons in the management of the Bow and Arrows; for they set them a Mark of Bark upon a Pole, which they must hit before they get any Victuals, by which means they become excellent Marks-men. Olaus Magnus makes particular mention of the Care of their Parents in this kind, and highly extols their Dexterity in shooting with Arrows; He declares himself to have been an Eye Witness of it; when a Laplander hit a Farthing, and the Head of a Needle with his Arrow, at such a distance, as that he could but just see it. These are his Words, They are above all very careful to instruct their Sons in the management of the Bow and Arrows, how to hold it, when to lift it higher or lower, or to turn it aside, when they are to shoot, and for an encouragement they give to the Boys a white Girdle, which they much admire, and new Bows and Arrows. By this means they grow so expert, that they will infallibly hit a thing, or a Needle, at a considerable distance; viz. as

far as they can see ; of this I was myself an Eye Witness in 1618. when I was in that Country. Olaus mentions in the same place, That the Girls are likewise exercised in the management of the Bow, for which reason he has in his Cut represented the Females armed with Bows and Arrows ; but with little probability of Truth, as I told you before, when we treated of their Hunting; certain it is, that now a days they do nothing like it. The Lapland Girls, says Samuel Rbeen, are taught to make Boots, Shoos, Gloves, Coats and Harnasses for Raindeer. These are the Womens Employments among the Laplanders not to shoot at a Mark. As the Laplanders take care to instruct their Children in every thing, which is requisite for them to know ; So they likewise make farther Provision for their Living. The chiefest of which their general Custom is to present the new born Child with a Doe Raindeer, as soon as it is Baptized, provided it be a Girl. As soon as the new born Babe is Baptized says Torneus, if it be a Girl, the Parents present her the Raindeer Calf, and put her mark on its Horns. They put this mark to distinguish it from others, to avoid any Contention : So soon as she gets the first Tooth they give her another : Samuel Rbeen speaks of this Custom, Among other Customs observed by the Laplanders; this is one, that as soon as their Children begin to breed Teeth, whoever happens to spy the first Tooth coming out, whether it be Father, Mother or any other Relation, presents the Child with a young Doe Raindeer, which they call Pannixcis, i. e. the Tooth Raindeer. Johannes Torneus says, The Women make this Present. The Woman who first of all sees the first Tooth in the Child's Mouth, is obliged to make it a Present of a Raindeer Calf, as we told you before. This Custom seems to owe its Origine to the Allusion of getting their Teeth, because after that time they require more solid Food, amongst which the Raindeers Flesh claims the Prerogative. This Raindeer is carefully kept, and its Increase preserved for the Child's use, as we told you before in the Chapter of Marriages, which is also observed with the first Raindeer, given to the Child by the Parents ; nay they also present the Child with a third, which they call Waddom, i. e. the presented Raindeer. Immediately after, says Samuel Rbeen, the Parents give to their Son or Daughter a second Doe Raindeer, call'd by them Waddom

addom, i. e. given. The whole Increase of these Raindeer belong to the Child, and if they make use of any of them, or exchange them for Money, Copper, Brass, Cloaths, such like, the same is laid by for the Childs use. He says immediately after, which shews this to be not the second, but the third Raindeer; unless we suppose that the Inhabitants of Torna, give one Raindeer as soon as the Child is christened, and the rest immediately after they discover the first Tooth. And this is the chief care of making provisions for their Children; if their Parents are Deceased, their Guardians, which are commonly their next Kinsfolks, look after these things, as is practised in other Nations. After the Decease of their Parents, says Arnæus, they choose Guardians out of the nearest Kindred, as other Nations do.

C H A P. XXVII.

Of the Diseases, Death and Burials of the Laplanders.

THE Laplanders, notwithstanding they undergo a great deal of Hardship, yet enjoy a great share of Health. The Natives, says Olaus Petri Niurenius, are so healthful, that they neither have nor want any Physicians. And Samuel Rbeen, The Laplanders are of a strong Constitution, being seldom afflicted with any of those Distempers which are frequent among other Nations. They scarce know what Sickness is, not so much as those Epidemical Distempers which sometimes afflict whole Nations. There is no such thing as putrid or burning Fevers, or the Plague in Lapland. In Lapland, says the same Author, you meet with no burning Fevers or the Plague; nay if any Contagion be transferred thither, it loses its Virulency. Olaus Petri Niurenis says, Some Years ago a Pecculent Contagion was transported into Lapland, but no body was kill'd by it, except the Women that in Spinning exhoused it; for the coldness of the Northern Climate soon disperses the virulent Vapours. Their only Epidemical

Distemper is sore Eyes, which are often the Forerunner of Blindness; this is attributed to their constant sitting in their Huts, from their Infancy, which are both Winter and Summer pestred with Smoak. *Their ordinary Disease*, says he, *is Sore Eyes; for the continual Smoak in their Huts, is so offensive to them, that most lose their Eye-sight as they grow old.* Eric Plantin attributes the cause of it, besides the Smoak, to the light of the Fire. The Laplanders, says he, grow for the most part Blind at last, without question, because from their very Infancy they sit constantly in the Smoak and near the Fire. The same confirmed by Olaus Petri Niurenius the Elder: *The greatest Trouble and Misery is, that they lose their Eye-sight when they grow old; this being a Disease more to them than any other Nation. This proceeds from their continual locking upon the Fire from their Infancy, which burns Day and Night, in the Winter and Summer, in the midst of their Huts.* (a) They are also sometimes troubled with the Plurisy, Inflammation of the Lungs, Pains in the Back, and Giddiness in the Head. Mr. Eric Plantin, in his Answer to my Letter says, *Their most common Distempers are, the Pleurisy, Pains in the Breasts and Back, and Dizziness in the Head.* And sometimes also the Small-Pox; for he adds, *Sometimes they are afflicted with the Small-Pox.* As they are subject but to a few Distempers, so they are Strangers to Physicians. Their universal Remedy against Internal Distempers are the Roots of a certain Moss call'd by them *Jerth*, or for want of those, the Stalks of *Angelica*. *Their general Medicine*, says Plantin, *against any Internal Distempers is the Root of Moss, call'd Jerth; instead of which they substitute in those Places where it grows not, the Angelica, call'd by them Fadna, which is to be found every where.* Lundius adds the Beavers Kidneys steep'd in Brandy. They boil the *Angelica* in Whey of Raindeers Milk, as I told you it was their Custom in that Chapter of their Diet. Samuel Rbeen says of this, *They use it likewise for a Medicine*

(a) Lundius is of Opinion, that the Mountaineers are Blind by the Violent reflection of the Sun Beams upon the Ice and Snow of the Mountains.

against the Scurvy, says *Lundius*, they drink Raindeers blood; when they are afflicted with the Tooth-Ach (which is but seldom) they make a Tooth-Pick of the Wood of a Tree, which has been struck with Lightning, with this they pick their Teeth till they Bleed. Against the Pain in the Back, they anoint themselves with Grease of Serpents, or wear Beavers Teeth on the back-side of their Girdle; others have a Superstition, that if they turn themselves round extended upon the Ground, the next time they hear it Thunder in the Spring, this Cures all the Aches in the Back. When they are afflicted with Pains in their Limbs, they apply fired Chips, which occasioning an Ulcer, they pretend by that means to draw the viscous Humour thither, and to mitigate the Pain. Their common Remedy is, says *Plantin*, to take fired Chips, or the Moss growing on the Birch-Tree; this they apply to the Place where the Pain lies; if they hit it right, the Moss will fall off, of it self, and the subsequent Ulcer removes the Pain. To their Wounds they use no other Plaisters, than the Rosin, which the Trees sweat out. If they are wounded, says he, they apply Rosin instead of a Plaister. If their Limbs are benumbed with Cold, their Raindeers Cheese supplies them with an Infallible Medicine; they thrust a red hot Iron into the Cheese, and with the Oil, that distils from thence, anoint the affected Part, with incredible Success. Some apply the Cheese it self, cut in thin Slices; If their Limbs be spoiled by the Cold, says *Olaus Petri*, this Cheese they cut in thin Slices, and applyed warm is a present Remedy. They likewise boil this Cheese in Milk, against a Cough, and all other Distempers of the Breast and Lungs, arising from Cold; they drink it Hot. It is also a good Stomachick to rectifie the Indigestion of the Stomach, occasioned by drinking too much Water. This Cheese, says *Olaus Petri*, is good for the Stomach, when it is spoiled with taking too much Water. For the rest, as they are seldom troubled with any Distempers, so they commonly arrive to a great Age. As the Laplanders, says *Samuel Rheen*, are not subject to any dangerous Distempers, so they grow old, even to a great Age. He says some live above a Hundred, but most Seventy, Eighty or Ninety Years; notwithstanding which, they lose not much of their natural Vigour, being able to traverse the highest

Mountains, and thickest Woods, and manage all other Affairs as before, neither get they any gray Hairs till they are very Old ; *They seldom grow Gray*, says he. So the most of the *Laplanders* Dye rather for Age, than by any Distemper. But when ever any one is dangerously Ill either by Age, or some Distemper, they have recourse to their Drum, to know whether he will recover or die, as I have told you before concerning their Drum. Mr. *Matthias Steuchius*, in his Letter written to me, has these Words : *I remember, that a certain Laplander told me, that they can by their Drum, know the Hour and manner of Death of the Patient.* And *Eric Plantin* says *They pretend to enquire by their Drum, whether the Patient will Live or Dye.* After they are satisfied, he cannot live long, if any Pious and good Christians are present, they exhort the dying Person, to think of God and Christ. *I was told*, says *Eric Plantin*, by an old gray Headed Laplander, who formerly went to School at Pitha, that they who are well instructed in the Christian Religion, used to exhort the Patient to remember God. But such as are not great Admirers of the Christian Religion, are careless only about the Funeral Feast, which they begin sometime before the Patient is expired. One *Thomas*, says *Steuchius*, a rich Laplander, being desperately Ill, beyond all Hopes of Recovery, sent for his Friends and Relations. They finding him to draw near his end, went to an Inn, where those that travel to Norway and Jempterland, used to lodge ; there they stay'd a whole Day, which they spent in drinking of Strong-Beer and Brandy, the best Sacrifice they could make him, whilst yet alive, and then returning to the Hut, found him Dead. This being an Instance of a late Date, gives us sufficient reason to make due Reflection upon the just Complaints inserted in the introduction to the Grant of *K. Gustave Adolph* for creating a Lapland School, where among other Matters he says of the *Laplanders* : *Those which live in the remotest Parts, among the Mountains of Norway, if they are Sick, and destitute of all Comfort, there being no Body, who administers the Sacrament to them, but they Dye without Consolation or Absolution.* He alledges the Reason ; *Because the Devil at that nick of Time makes use of all his Temptations, to become Master of their Souls, viz. The Devil insinuates into them, to neglect all these Things, as vain Inventions, so*

that instead of those of their Friends that are good Christians, they send for such, as take more Care of their Family, than the Salvation of the Sick Person. But whenever any of them Dies, let the Distemper be what it will, they all forsake the Hut, where the Dead Carcass lies; it being their Opinion, that there is something remaining still of the Dead (as I told you before) such as the ancient *Latines* call'd *Manes*, and that not always of a Benign, but sometimes of a malignant Nature, which makes them dread any Dead Carcass; *They are fearful of the Dead, says Samuel Rbeen, for no sooner does any Body dye, but they leave the Place the same Day.*

They commonly wrap the Corps of the Deceased in Linnen, if he be Rich, if Poor, in an old Piece of Woollen Cloath, all round the Body and the Head. *They wrap, says the same Author, the richer Sort in Linnen Cloath, not only the Body, but also the Head, but the Poor only in course Woollen Cloath, call'd Waldmar.* This is the Custom of those who make Profession of the Christian Religion and Rites. Some there are who only cover them with their best Cloths; of which Mr. *Matthias Steuchius* gives me an Instance related to him by a creditable Person, an Inhabitant of the Parish of *Undersoak*, on the Confines of *Lapland*, in his Letter; *They cover, says he, the Corps of the Deceased, with the best Cloths he wore when alive, and so shut it up in a Coffin.* The Body is laid in the Coffin, by one appointed, or hired for that purpose, who has a Brass Ring tied to his Right Arm, which must be presented to him by the Person next of Kin to the Deceased. *When the Corps is to be laid in the Coffin, says Samuel Rbeen, the Husband, Wife, Parents or Children are obliged to give a Brass Ring to him who is to do it; which Ring he ties to his Right Arm.* This Ring he wears as a preservative against the Harm which might be otherwise done to him by the *Menes* of the Deceased; which is the Reason he continues it there, till after the Burial, because, as I suppose, they then believe the *Mene* to be appeased, or less disturbed; which was also the Opinion of the antient *Greeks* and *Romans.* *They are obliged, says the same Author, to wear this Ring till the Corps be Buried, for fear they should come to any harm in the mean while.* The Coffin is commonly made of a hollowed Stock of a Tree. *The Coffin, says he, is made of*

the Trunk of a Tree, hollowed out: And Eric Plantin; a hollowed Tree furnishes them with a Coffin. Those that dwell in the Barren Mountains, near Norway, where they have no Wood, make use of their Sledge, call'd *Akia* instead of a Coffin, in which they lay the Dead Body. In those Places, says Eric Plantin, where they live at their own Discretion, they lay the Dead Corps in a Sledge call'd *Akia*. In ancient Times they used to Bury them in the first Place they thought convenient, but especially in the Woods. Before they embraced Christianity, says Torneus and for some Time after, they Buried their Dead in a Wood. And so they do to this Day, if they live at a great distance from any Church, and Bury them with Sledge and all, only throwing some Earth upon them. Some are used to Bury the Body alone under the Ground, says Eric Plantin, especially those dwelling among the barren Rocks where they have no Wood. Some are so careful as to beset the Sledge with the Dead Carcass, with Stocks of Trees both below, and above, and on all Sides, to preserve them the longer from Putrefaction, and to prevent it being torn to Pieces by the wild Beasts: Some, says he (especially the Wood Laplanders, who abound in Wood) lay Stocks of Trees, below, above, and on every Side of the Sledge, to preserve it from Putrefaction, and to keep the wild Beasts from it. Some put the Corps in a Cave, the entrance of which they stop up with Stones, as Mr. Streuchius tells me; They lay, says he, the Corps in a Cave which they cover with Stones. But what Peucerus tells us, viz. That they Bury their Dead under the Fire-hearth, thereby to avoid the Vexations of the Manes is a thing not known nor heard of in Lapland: As this Nation, says he, is terribly afraid of, and often troubled by the Manes of their deceased Kindred, they pretend to prevent this by burying them under their Fire-hearths. This is their only Remedy against the frightful Vexations of the Devils; which if they observe, they are freed from these Apparitions; if not, they are always troubled with the Shadows of their Deceased Friends. They are so far from Burying their Dead under the Fire-hearth, that they rather remove them at a great distance. It is worth our Observation, that the Laplanders (especially those who are less Religious) lay with the Dead Carcass in the Coffin, a Hatchet, Flint and Steel. They give for a Reason,

That since they are to wander thro' dark Places, they shall want Light, in which they may be assisted by the Flint and Steel; and to open themselves the way to Heaven, thro' the Woods, where they lye Buried, they will stand in need of a Hatchet. *They lay in the Coffin, says Steuchius, a Hatchet, a Piece of Steel to strike Fire with, and a Flint. When I ask'd him what they meant by the Hatchet and Flint, he answered, that it was their Opinion, the Deceased would on the Day of Judgment want Light to conduct him to the Mansion of the Blessed; and that the better to make his way, he might cut down such Trees as were in his way, with the Hatchet, so that by Fire and Iron they were to pass to Heaven.* This is what they believe of late Years, since they have been taught the Resurrection of the Dead on the Day of Judgment. According to my Opinion, this has been a very antient Superstition in those Parts. For I have seen at the Lord High Treasurers *Steno Bielke*, a Steel and Flint, which was dug up a few Miles from *Upsal*, which that it had been buried there ever since the Times of Paganism, both the Place and Tomb did sufficiently testify. It is beyond all question, that it was the Opinion of the antient Pagans, that the way leading to the Mansions of the Blessed, was very Dark, which might take the more with the *Laplanders*, who are involved in long Dark-ness, in this northern Climate. Neither is there any great Riddle in the Hatchet, it being a general Custom to Bury the Arms of the Deceased with them, among which the Hatchet is one of the chiefest in *Lapland*. *Olaus Petri* is of Opinion, that the modern *Laplanders* lay these Things in the Coffin, because they believe that every one shall be in the same Function he was in before, after the Resurrection. *They Bury*, says he, *a Tinder-Box, a Bow and Arrows, with the dead Carcass, because after the Resurrection he is to follow the same Employment.* *Lundius* says, they also add some Victuals; this is the Custom of those, who are less observant of the Christian Rites, and live at a considerable distance from any Christian Churches. For the rest, they carry their dead Corps to the Churches, and near the Church; to which the Priests oblige them as much as they can; *The Ministers*, says *Plantin*, *press them very hard, to bury their Dead near the Churches.*

Churches. He adds, That some among them are now a-days very Ambitious to have their Dead Buried not only in the Church-yard, but also in the Church; which they purchase with Money. But it is no easie matter to find a Grave-Digger among the *Laplanners*, unless it be a miserable poor Fellow, who must be hired to this Work. After they are come to the Church-yard, the Difficulty is how to have the Grave dug, for no *Laplanner*, that is worth anything will do it, so that they are forced to hire a Swede, if they can meet with One, or else some very poor *Laplanner*. Then they Bury the Dead Body, according to the Christian Rite, conducted thither by the Mourners, who appear all in their worst Cloths. Those that follow the Corpse to the Grave, says *Torneus*, put their worst Cloths on. What is most worth taking notice of, is, that they leave the Sledge, in which the Deceased has been carried, and all his Cloths in the Church-yard. They carry, says the same Author, all the bad Cloths in which the Deceased lay to the Grave in the Church-yard, where they leave them together with the Sledge, in which they carried the Body. He says all his Cloths, viz. those he lay in last, the Bed and Ruggs, and his wearing Apparel. These are carried to the Grave, for fear, as I suppose, lest something that might prove hurtful and morial to others, if they should be used, should remain in them. At last they come to the funeral Feast, viz. the third Day after the Burial. The chief Dish here is the Flesh of the same Raindeer that carried the Corps to the Sepulcher. Three Days after the Burial, says *Samuel Rbeen*, they kill the Raindeer which carried the Deceased Person to the Church-yard, which they eat with their Kindred and Relations in Memory of the Deceased. He tells us, who are the Guests at this Feast to wit, the nearest Relations and Kindred. They take particular Care to keep all the Bones, which are laid up in a Box, and Bury them under Ground. If they can purchase any Brandy, upon this Occasion, they are sure to Drink to the Memory of their Deceased Friend; this they call *Saligavin* or the *Wine of the Blessed*; by which I suppose they understand the Wine that is Drank in Memory of him, who is reckoned to enjoy Eternal Blessing after his departure out of this Life; which the before-mentioned *Mr. Thomas* his Friends Drank whilst he was yet

alive; according to *Steuclius* his Letter. (a) They
 ten upon the Wooden Box, in which the Raindeers
 ones are shut up, a kind of an Image, sometimes big-
 er, sometimes lesser, according to the Size of the De-
 ceased Person. *They make a Wooden Image, says Samuel*
Green, which they fasten upon the Box; it is bigger or les-
, according to the proportion of the Party Deceased. And
 as much of their Funeral Ceremonies, except that some
 the richer Sort keep such an Annual Feast, in Memo-
 ry of the Deceased, in the same manner, as has been just
 now described. The said Author gives this Account of
 it: *If the deceased Person has been Rich, they Sacrifice to*
his Memory every Year some Raindeer, perhaps for two or
three Years after his Death; and Bury the Bones as we
old you before. Where it is to be observed, that they
 don't kill these Raindeer on the account of the Feast
 only, but also for Sacrifices, the Bones being to be made
 an Offering to the *Manes* of the Deceased Person; as we
 old you before. From whence it also appears, that the
Laplanders Mourn a considerable time for their Dead
 friends; especially for their Husbands, Wives or Chil-
 dren. *They Mourn, says Plantin, long and vehemently for*
their Husbands, Wives or Children. Tho' their Mourn-
 ing is kept within their own Breast, and not made to ap-
 pear by any external Signs, as in their Cloths, which are
 the same either with or without Mourning. *They wear,*
says he, no Mourning Cloths. We will now come to their
 Inheritances, or the Division of their Goods, after Death;
 for the *Laplanders* are also provided with Riches and

(a) *Lundius* makes the following Observation upon this Head:
 That they cover the Place where the Bones are Buried with
 Wood first, and afterwards with Stones; and that at the Fu-
 neral Feast they dip a Finger in the Brandy, and by way of
 expiation, touch their Faces with it. When they begin to be
 mellow, they speak much in Praise of the Deceased, rehearsing
 his good Qualities; as that he was an active and judicious Per-
 son, of great Strength, and mindful of his Business. That he
 maintained a good Understanding in his Family, and was a good
 Father to his Children; that at last he was very skilful in the
 Drum, and that he was back'd by a powerful Genius (which
 they call *Sweje*) such a one as would never leave him in the
 Lurch.

Goods,

Lib. 17.
c. 27.

Goods, which consists chiefly in Cattle, Plate, Coppe
Brass-Vessels, and such like. *The chiefest Riches of the*
Laplanders, says Samuel Rbeen, consists in moveable Goods
viz. Raindeer, Plate, Money, Copper, Brass and Cloths. But
the Raindeer are their main Stock, there being some
Laplanders who have from 100 to 1000. *There are*
many Laplanders, says the same Author, who keep a Hun-
dred, nay a Thousand and more Raindeer. *Olaus Magnu-*
mentions no more than half the Number: Some of the
Inhabitants, says he, have 10, 15, 30, 70, nay, 400 or
500, which are led to Pasture by those who guard them.
But *Bureau* in his M. S. makes the Number much lar-
ger. *Orywein, says he, had such a multitude of Raindeer*
that he himself did not know their Number. One Aran-
Justin stole a Hundred of them, without being missed. And
for this reason it is, says *Lundius*, that the Mountaineer
are accounted the richest, not only because they are
more Laborious, but because the Mountains furnish them
with more plenty of Pasture for their Raindeer. Be-
sides that their Situation betwixt Norway and the Wood
Laplanders opens them a way to Traffick. What is for
common use they either keep in Publick, or else lay it
up in their Store Houses, as I told you before; but
their Plate and Money they bury under Ground; the
place where it is laid they call *Raggai*. They put it
first in a Wooden Box, and this again in a Brass Kettle,
over which they lay a Board, and thus cover it with
Earth and Moss, the better to hide it from the sight of
People. *Those Laplanders, says Samuel Rbeen, who have*
good store of Money and Plate, bury it under Ground, which
they call Raggai or the Hole; they do it thus: They take a
large Copper or Brass Kettle, this they put in the Ground,
and within it a Wooden Box, with a Bag in it, in which
the Plate or Money is kept; they cover it at last with wood-
en Boards, over which they lay Earth and Moss, that no-
thing may be perceived to be hid there. This they do so
secretly, that neither their Wives or Children know any
thing of it; so that if they happen to dye suddenly it is
never found. But of what Goods they leave behind
them, if they are moveable the Brother takes two thirds,
and the Sister one; according to the Constitution of
Sweden. *They thus divide their Fathers Inheritance, says*
he, that according to the Swedish Laws, the Brother hath

thirds, and the Sister one. In this Division however not intended, first the Tooth Raindeer, and secondly other Raindeer presented to the Child by the Parents, with their whole Encrease, amounting sometimes a considerable number. *What was presented them by their Parents in their Infancy is exempted from the Division*, says the same Author, and soon after, *Each Child gets the Raindeer presented to him by the Parents at the time of the discovery of the first Tooth, with their Encrease.* Their real Estate, such as Grounds, Lakes, Hills, and such like, are not divided betwixt the Children, but both Sexes have an equal right in them, to make use of for their Benefit. *Those things that are not Moveables, says he, such as Grounds, Lakes, Hills, or Rivulets are not divided amongst the Children; but the Sister as well as the Brother inhabit their Father's and Mother's Possessions, which they look upon as their own, whether they be Woods, Hills or Waters, near which their Parents used to dwell before.* This is not barely a Custom, but Established and founded upon the Division of Lapland by King Charles X. by vertue of which each Family has its peculiar allotments of Grounds, Lakes, Woods and Hills assign'd them; for which they are obliged to pay an equal Tribute, as we told you before, which is, as I suppose, the true reason why these Allotments must remain undivided to the Family; considering they are not their own Possessions without restriction, but they hold them from the Crown of Sweden, for their use only, in consideration of which they pay the yearly Tribute. But this matter having been treated of before, we need not insist farther upon it here.

C H A P. XXVIII.

Of the Four Footed Domestick Creatures of the
Laplanders.

HAVING spoken at large of the Inhabitants of Lapland their Inclinations and Manners, we must now proceed to some other Matters worth our Observation; among which the four Leg'd Creatures ought to have the first place, some of these they have here, that are not to be met with among other Neighbouring Nations: Against these are provided with some not to be found in Lapland as the Laplanders have some that are common both to them and other Nations. Lapland affords no Horses, Asses, Oxen, Sheep or Goats; Horses especially they don't put the least value upon, as being useles in their Country. Oxen, Sheep and Goats they sometimes buy in Norway, for their Flesh, Wool and Skins sake; but they keep them only for one Summer, and kill them against Winter, as has been shewn before. The only four Legg'd Beasts proper to Lapland, which is no where else to be found (except in the most Northern Towns) is the Raindeer, which therefore will deserve our most peculiar Observation. *Peucerus* gives it the Name of *Tarandus*: the reason of which I am not able to guess at; his Words are these; *The Laplanders don't apply themselves to tilling the Ground, or feeding of Cattle, except the Tarandus which they use in their Sledges in the Winter, upon the frozen Rivers and Snow.* If we compare the *Tarandus* as described by *Pliny*, with the Raindeer, we shall find but a very slender Resemblance betwixt them. For the *Tarandus* is of the bigness of an Ox, with a larger Head than a Stag, and ruff long Hair like a Bear, which he can change into what colour he pleases. But nothing like this is to be met with in the Raindeer, as we shall see anon. Neither are *Gesnerus* and his Followers in the right, who make it to be a Composition of two diverse Species. Who first introduced the name of *Rangifer* I am not able to determine. Neither *Herberstein* nor *Ziegler* are the Authors of it, neither *Damian*, because the

*De decinal
gen. p.202*

Plin. l. 8.

y call it *Rhen*, *Reen* and *Rengi*. I am apt to believe, *us Magnus* was the first Inventer of it; because he
 es us its Etymology thus, *They were call'd Rangifer* Lib. 11.
in their Harnasses. And in another Passage, *The Beast* c. 37.
ngifer, is so call'd for two Reasons, first because it car- Lib. 17.
its long Horns on the Head like Oaken Branches; Se- c. 26.
ndly, because the Collar and Harness, by which it draws
Sledge in the Winter, are in their Native Tongue call'd
incha and Techa. As far as I can gather from these
 ords, he was either the first Author of the Latin Word
 this Beast, or any other before him; He tells us, that
 y were call'd *Rangiferi, quod ferant ramos, i. e. Horns,*
quod ferant ranchos, or Wooden Collars round their
 ecks, by which means they draw the Lapland Sledges
 the Winter. But this last Derivation is absolutely
 fe, because they make no use of these *Ranchas* or Col-
 rs when they put their Raindeer in the Sledge. And from
ramus and *Ferrea* does not arise *Rangifer*, but *Ramifer*.
 nd supposing the Word *Rami* to be interpreted *Horns*,
 is Etymology would not be peculiar and applicable
 ly to the *Raindeer*, but to other Beasts also, whereof
 e true Etymology ought to be such as distinguishes this
 east from others: Wherefore if *Olaus* himself was not
 e first Inventer of this Word (which I much question,
 ecause he does not hit its proper Derivation) but met
 ith it in some other Author; I am apt to imagine it to
 e derived from the Word *Rangi* and *Fera, i. e. a wild*
 east call'd *Rangij*; with a Diphthongue, by the Swedes.
 ertain it is that *Scaliger* calls it *Ranger*. And *Damian* Exc. 106.
 ys, *Instead of Horses they make use of a certain Beast,* p. 2.
call'd in their Tongue Rengi. Here you see both *Rangi*
 nd *Rengi*, or as I suppose *Rengi*, a Word very well
 nown in Sweden. What he says *in their, i. e. the Lap-*
landers Tongue is not so, for they call it *Herki* or *Puatze*,
 o that it is no Lapland, but a Swedish Word. The
 wedes call it likewise *Rheen*, which *Herberstein* says, *He*
also related that they had large Herds of Staggs, as we have
of Oxen, which the Norwegians call Rheen. There is no
 ifference betwixt the Norway and Swedish Tongues in
 hese Parts; so that *Ziegler* is falln into the same Error,
 when he says, *The Laplanders have no Horses, but in*
their stead tame uncertain wild Beast call'd by them Rheen.
 The Laplanders do not call it thus, but the Swedes and
 Norwegians,

Norwegians. But why the Swedes call it *Rbeen*, is as has to be determined, as the Etymology of *Rangi* or *Rangifer*. Some derive it from running; but *Renna* which signifies running in Sweden, is writ with a short *e*, and double *n*; whereas *Rbeen* has but one *n* and a double *e*: Some have fetch't its Etymology from the cleanliness of this Beast, because when it is kill'd no Excrements are found in the Bowels. *John Bureus* in his *M. S.* says *When they kill the Raindeer they find no Excrements in the Bowels, from whence it is called Reen.* *Olaus Petri* applies it to the external part of the Body. *Reen*, says he signifies clean; and indeed this Beast is so; for you see not the least Durt about it in the Winter. But however be it seems the Word is of a much later date than the Beast it self, which has been known a long time before. The first who mentions it is *Paulus Warnefried*, surname *Diaconus*, who lived about the Year 1270. These are his Words, *They have a certain Beast there, not unlike a Staggs of the Skin of which I have seen a Coat made, reaching no longer than down to the Knees, such as they tell us the Sorietebini wear.* No question but he speaks here of that kind of Coats, call'd by the Laplanders *Mudd*, made of Raindeers Skins, which they say are wore by the *Scritebini*, or *Scritefermi*, of which there is no doubt but they are the same that were afterwards call'd *Laplanders*. He farther makes this Beast not unlike a Staggs, which for this reason can be nothing else but the Raindeer. *Simon Herberstein* calls them *Herds of Staggs*. And *Damianus* says, *They have the Shape and Horns of Staggs.* But they are not unlike a Staggs, yet is there some difference betwixt them. For first of all the Raindeer is larger. They are a kind of Staggs, says *Olaus Magnus*, but much taller; which tho' it be contradicted by some, yet *Jonas Stenius* confirms it, relying upon the Authority of *Albertus*, who says; *They are like a Staggs, but larger*; and *Simon Herberstein*, viz. *That they are something larger than our Staggs*; where it is to be observed, that there is a considerable difference betwixt Staggs, those with broad Horns, such as are most frequent in the North, being not so big as the rest. Besides there is a great difference, to speak of their bulk, and of their tallness: For tho' the other Staggs are taller than the Raindeer, by reason of their long and small Legs, they come not near them

Lib. 1. c. 8.
de gest.
Longob.

Fist Quadruped.
P. 95.

them in bulk. Besides that the Raindeer has one Horn
 more, viz. three in all. Their two biggest Horns, says
Olaus, are in the same place where the Staggs have theirs,
 sides which they have a lesser one in the midst of the
 head, with smaller tacks, wherewith they defend themselves
 against their Enemies, especially the Wolves. This is also
 contradicted by some, but without reason, because they
 did not take *Olaus's* Words right; for his meaning is
 not as if this was a separate Horn, differing only from
 the rest in bigness; but else of the same kind, as the
 Painter has foolishly represented it; his meaning was, Lib. 7.
 that they had a Branch sprouting from both the great c. 27.
 Horns, bending forward with Tacks, and appearing
 like a third; and thus many Raindeer have their Horns;
 or they have two Horns branching out backwards like
 Staggs, from whence sprouts forth a third Branch to the
 midst of the Forehead, somewhat lesser than the other
 two, but resembling them so near both in shape and o-
 therwise, that it might be taken for a third Horn. Most
 generally each of the two great Horns send forth such
 small Branch, which joyn together in the Forehead, so
 that they appear like four Horns in all, viz. two turn-
 ing backwards like Staggs, the other two bending down
 to the Forehead, which is peculiar to the Raindeer. *Le-
 venius* has likewise made this Observation, when speak-
 ing of the Raindeer, he says thus: *They contend with
 the Stagg for swiftness, but are less in bulk; being also
 distinguished from them by a double row of Horns.* Where
 he speaks of two backward, and two others bending
 forward, as is evident from the Figure, in which the
 Painter, however, has not exprest the whole as it ought
 to be, as my Draught made to the Life will shew anon.
Albertus Magnus assigns them three pair of Horns, which
 are to be taken in the same sense. *Fonstonius* says of them;
*his Beast carries three rows of Horns upon his Head, each
 consisting of two, which makes the Head seem bushy, the two
 biggest stand in the same place where the Staggs have them,
 and of the same bigness, being sometimes five Cubits long,
 with 25 Tacks. Besides these they have two lesser ones be-
 twixt both, with sharp pointed Tacks; and two more stand-
 ing out in the Forehead like two Horns, wherewith they de-
 fend themselves.* *Albertus* speaks nothing but truth in
 this place, because some Raindeer have two Horns turning
 back-

De Quad.
 draped.

P. 95

backward, two lesser ones standing upright, and two other little ones bending forward, each having their Tacks, but sprouting altogether from the great ones, the two pair of lesser ones, being only Branches belonging to the great Horns, which turn backward like those of Staggs, according to the Draught given by *Fonstomius* in his XXXVI Cur, under the title of the *Admirable Stag*; tho' the Painter has added some things which are foreign to the matter.

These are but seldom met with, those with three Horns much finer, and with four commonly. What we have said hitherto concerning their Horns, must be understood of the Buck Raindeer; for the Doe hath lesser Horns, and fewer Branches. *The Buck*, says *Tornau*. *has large and broad Horns, the Doe lesser.* And it is observable in both Sexes, that the Tacks of their Horns don't turn backward like those of the He or She Goat; neither are they opposite to one another, like as you see in the Stagg and Elk, but stand out forward like those of the Roebuck and Fallowdeer. The Raindeers Horns have also this peculiar, that they are often covered with a kind of Wooll. *Damian a Goes* has made this Observation of them, *Their Horns*, says he, *are covered with a kind of Wool*, which is chiefly to be observed after the Horns are cast, and begin to shoot again. *In the Spring* says *Olaus Petri*, *new Horns begin to sprout forth, being soft and woolly, and full of Blood within. When they arrive to their full growth the Wool vanishes.* There is also another difference betwixt the Raindeer and Stagg, that the first has much shorter and thicker Feet and Hoofs resembling those of Bulls. *Olaus* says they are round, as so are those of Oxen or Bulls. *Nature*, says he, *has bestowed round Hoofs upon them, which are cleft.* When the Raindeer walks the Joints of their Feet make a noise, like the clashing of Flints, or cracking of Nuts, as *Damia* expresses it very well, a thing likewise peculiar to the Raindeer. He says thus, *When they walk (whether swift or slow pace) you hear a kind of noise like the rattling of Nuts in the Joints of their Legs.* *Olaus Magnus* make likewise mention of it, *They make*, says he, *such a noise and rattling with their Feet and Hoofs, that you may hear them before you see them.* Last of all, they have a different Colour from the Staggs, more inclining to an Ash beside

besides that they are White, not only under the Belly, but also under the Hanches and Shoulders. Which makes *Damian* compare them rather to an *Afs* than a *Stagg*. In bigness and colour, says he, they resemble an *Afs*. And *Ziegler*, With rough Hair like an *Afs*. But for what reason *Olaus Magnus* attributes a *Main* to this Beast, I cannot guess; It has a *Main*, says he, like a *Horse*. They have indeed, especially under their Necks, long and rough Hair, such as the *Goats* and some other Creatures have; but which bear not the least resemblance to a *Horse's Main*. It is farther worth taking notice of, that tho' they are cleft, they don't chew. They have, says *Tornans*, cleft Hoofs, yet don't chew. And, that, instead of the Bladder of the Gall, they have a small Passage in the Liver. They are without Gall, says the same Author, instead of which there is a small Passage in their Liver, of a blackish colour, but not of bitter Taste, as commonly the Gall is. I have given you here the Draught of this Beast, as it was taken by my self to the Life. (a)

(a) The before mentiond Voyage to the North gives us a short Description of the *Raindeer*: Their Horns are as long as those of the *Staggs*, but turning more backward, and with fewer Tacks; they appear in Colour like the *Stagg*, but their Hoofs are so big; with cleft Hoofs, not unlike an *Ox*; they live chiefly upon *Moss*. And not long after; Being bred in the Country of the *Borandians*, and observed that the *Raindeer* were bigger than those we had seen in *Lapland*: We asked our Guide, whether they were also stronger? unto which he answered, *Yes*, and that those *Raindeer* could draw two Persons, whereas those of *Lapland* would draw but one; and we found afterwards their Sledges fitted for two Persons.



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This Creature does naturally belong to the wild Beasts, and there are vast quantities of the wild kind found to this Day in Lapland, many of which the Laplanders, or their Ancestors have made tame by degrees. Ziegler says very well, *They have no Horses, but in lieu of them, tame a certain wild Creature call'd by them Rheen.* Those that are bred of a tamed Raindeer are actually tame ones, and fit for any service at home, of which you may see vast Numbers feeding in Herds, through all Lapland. There is also a third kind, betwixt a wild and tame one, as being bred of both. For, as Samuel Rheen tells us, and we have shewn you before, they are used at Rutting time, to carry abroad the tame Does, better to catch the wild ones; whence it comes to pass, that those Does produce sometimes that third sort, call'd by the Laplanders *Kattaigiar* or *Peurach*, being bigger and stronger than the rest, and consequently more proper for drawing the Sledge. *Those, says Samuel Rheen, bred up of a wild Raindeer Buck, and a tame Doe, they call Kattaigiar, they grow tall and strong, and are fittest for the Sledge.* He says they retain somewhat of their natural Wildness, will be very refractory and kick at him that sits in the Sledge: *When they begin to be Headstrong they kick against those that are in the Sledge.* The only thing they have to do in this case is, to overturn the Sledge, and lay themselves under it, till the raging fit of the Beast is over; for they are very strong, and not to be ruled by Blows, whilst they are in the Sledge. *Johannes Tornæus*, speaking of this kind, says, *They are much more refractory than the others.* Their Rutting time is about St. Matthew's Day, in Autumn. *About St. Matthew's Day, says Samuel Rheen, towards Autumn, the Raindeer go a Rutting, in the same manner as Staggs do, and if any of the Bucks be kill'd about that time, their Flesh smells as rank as an old Goat, which is the reason the Laplanders seldom kill them during that Season; but at other times, when their Flesh is very well tasted, and affords them good Food, as I have shewn before.* The Does (call'd by the Laplanders *Waiiar*) are big Forty Weeks, and Calve about May, when they can recruit themselves with fresh Grass, and the Sun. *The Does, says he, go with Young Forty Weeks, and commonly Calve about St. Philip's Day, or the third Day of May, which*

they call the *Moss of the Cross*; or about *St. Eric's* or *St. Urban's Day*, which they call *Cantepuge*. They bring but one a piece. The old one, says *Olaus Petri*, breeds no more than one at a time. However they are such good Breeders, that of a Hundred scarce Ten miss. The Barren ones are call'd by a peculiar Name *Roana*. The Barren Does, says he, they call *Roanæ*; and these become exceeding *Fleshy* and *Plump*, against *Autumn*, as if they had been *Fatted*, when they generally kill them. After they have *Calved* they bring up their young ones without *Doors*. The *Raindeer Fawns*, says he, are nourish'd with the old Does *Milk*, and are never *Housed*. Neither does the great *Multitude* breed the least *Confusion* for each Doe knows her own *Calf*, and the *Calf* the Doe both by *Sight* and their *Voices*. The *Fawns* always follow their *Does*, and they know one another by their *Neighing*, so that in a *Herd* of several *Hundred Raindeer*, the Doe knows their *Fawns*, and they their *Does*, and that some times two or three *Years* after. When they are grown up a little, they feed upon *Grass*, *Leaves*, and such *Herbs* as grow in the *Mountains*; though at the same time they will suck their *Does*, if they can come at them; for some will suck till the old Doe has brought forth another; for this reason the *Laplanders*, who are covetous of the *Raindeers* *Milk*, fasten a sharp or pointed piece of a *Stick* to the *Fawns* *Nose*, which pricking the old Does *Tetts*, as the young one is sucking, makes her kick it back. The *Fawns* are at first of a *reddish Colour*. The *Fawns*, says *Tornæus*, are of a *reddish Colour*. About *St. James's* they begin to turn *blackish*. The *Fawns* of the *Raindeer*, says *Samuel Rheen*, are at first of a *yellowish Colour*, inclining to *red*; about *St. James's* they cast these *Hairs*, instead of which come *black ones*. *Tornæus* says, they turn not *Black*, but to a *Hair Colour*. About *St. James's*, says he, they cast their *Hair*, and others grow in their stead, of a *Hair Colour*. By which he understands that *Colour* which is betwixt a *Brown* and a *Black*. *Lundius* says, That the young ones are at first no bigger than a large *Cat*, only that they have longer and stronger *Limbs*, for they can run and follow the old Doe with incredible *Swiftness* in three *Days*. They come to their full growth in the fourth *Year* of their *Age*: When, as *Olaus Petri* says, the *Raindeer* comes to his full

all Growth and Strength, and is fit for Business. Each Year they change their Names, the first they are call'd by the Laplanders, Mees; the second Rach; the third Vorfa; the fourth Kofatt. But afterwards they stile these *Nanu tok pu*, i. e. without a Name; and if a Buck *Riuas*, according to *Johannes Torneus*; for *Samuel Rheen* calls him *Herki*. When they are come to their full Growth and Strength they are tamed, and some accustomed to the Sledge, and those they stile *Vajomberki*, others to carry Burthens, which they call *Lykamberki*; according to *Samuel Rheen*, the first signifies as much as a Draught *Raindeer*, the last a *Pack Raindeer*. Those design'd for Drudgery, are commonly Guelt, to make them the more tractable. It is a very mild and useful Creature, says *Olaus Petri*, especially if he be Guelt; for the Bucks are somewhat Wild and Headstrong. They gueld them as soon as they are a Year old. Immediately after the first Year they gueld the young *Raindeers*, says the same Author. This is performed by the Laplanders, by squeezing or biting their Genital Veins with their Teeth. The *Raindeer* design'd for Labour, says *Samuel Rheen*, are Guelt by the Laplanders, who Masculate them by biting their Nerves, near the Genitals, with their Teeth. Those which they keep for Breeding are call'd by them *Serri*, but those they don't preserve in such great Numbers as they do the Does; for Twenty Bucks are sufficient for a Hundred Does, as the same Author tells us, the last of which furnish them with Milk, Cheese, and young Ones. Both Men and Women Milk them on their Knees, with one Hand, holding in the other the Pail. Sometimes they tie them to a Stake whilst they Milk them, sometimes loose, commonly about two or three a Clock in the Afternoon, and never more than once a Day; the rest being allowed for the Suckling of their Fawns; and it is observable, that those who are suck'd by their young Ones, give more Milk than those who have none. Those *Raindeer* Does, says the same Author, whose Fawns are either dead or kill'd for use, give not so much Milk as those who give Suck. They give at once about a *Stoaf* and a half Swedish Measure, which is something more than the fourth part of a Wine Measure, such as they use upon the *Rhine*. The *Raindeer* Doe, says he, will when she gives the least Milk in the Summer, afford about half a *Stoaf* of Milk.

This Milk is very Fat and Thick, and consequently very Nourishing. *The Raindeers Milk*, says he, *is very Nourishing and thick, like Milk mix'd with Eggs.* This is one of their chiefest Foods, as we told you before. What they don't Boil is kept for Cheefe; *Samuel Rbeen* gives us an Account how they make it. *The Lapland Women let the Milk turn to a Curd, which they take afterwards with a Ladel out of the Kettle, and when they have fill'd one Cheefe-frame they put another upon it, which, after they have fill'd as before, they put another upon that, and so continue till they have fill'd thus six or eight Cheefe frames; then they turn them altogether upside down, so that the undermost comes uppermost; for they never touch the Cheeses with their Hands, but one presses the other.* *Lundius* says, the *Laplanders* turn their Milk with the Guts of Pikes dryed, and the *Wood-Laplanders* sell them to the Mountaineers, who have no Fish. Unto each Cheefe they take the Milk of Ten Raindeer, according to the same Author's Assertion; they are round, of the bigness of one of our Wooden Trenchards, about one or two Inches thick, they are very Fat. *This Cheefe*, says he, *is very Fat, as being made of very Fat Milk, such as the Raindeer give commonly in Summer, when the Grass that grows in the Vallies of the Mountains of Norway is very Juicy.* But though they make good Cheefe, they cannot make Butter. *Notwithstanding this*, says *Olavus Petri*, they cannot make Butter, which has been often aimed at, but in vain. Instead of Butter they have something resembling our Tallow, as I told you in the Chapter of their Diet. Now, since the *Laplanders* receive such signal Benefits by the Raindeer, they are very careful in Feeding them, and to defend them from the Wild Beasts. *The Raindeer*, says *Samuel Rbeen*, *must be continually watched, both Night and Day, in Winter as well as Summer, for fear they should run astray, or be in danger from Wild Beasts.* For which reason the Masters as well as the Mistres, as also the Children and Servants are commonly near at Hand whilst they are Feeding, to watch them narrowly that they may not run astray, and to turn them back to the Herd or Enclosure, especially against Milking time. For they make a kind of Enclosure in these Places, with Hurdles, fastned to forked Sticks of Wood, in which they make two Doors, one thro' which

which they drive the Raindeers in, and another to turn them out to Pasture. On the Tops of the Mountains, where they have no Wood, they tye the Does to small Stakes, till they are Milk'd, as the same Mr. *Rheen* tells us. *Lundius* says, that the *Lapland* Servants are extreamly harrassed among the Mountains of *Norway*, with looking after the Raindeer; in the midst of the Winter, when they are apt to run astray, and are in great Danger from the Wolves. This, and their small Wages, says he, is the reason why they seldom stay above a Year, nay sometimes but six Months in a Place; for their Yearly Wages are no more than a Raindeer of two Years old, call'd by them *Aorack*. Their Food, throughout the Summer are the best Herbs that grow in the Vallies, as also the Leaves of young Shrubs. They avoid all sorts of Bull-rushes or hard Grass. The Raindeer, says the same Author, live in the Summer upon the best Herbs and Grass that is to be found; they eat also the Leaves of the young and juicy Shrubs, which grow among the Mountains of *Norway*, but they will not touch the rough and hard Grass. The rest of the Year they eat a peculiar Sort of Moss, which grows in abundance both in the Woods and Mountains, all over *Lapland*. This Moss they scrape out from under the Snow with their Feet. In Autumn, says he, when the Ground is covered with Snow, they search for white Moss, wherewith both the Woods and Mountains abound. This Moss the Raindeer scrape from under the Snow with their Feet, and live upon what small Portion they can find of it. *Olaus Magnus* speaks to the same Purpose: Their Food, says he, is white Moss, which grows in the Mountains, especially in the Winter, when the Ground is covered with Snow; which, though it is very deep, this wild Horse forces his way thro' by an Instinct of Nature, to provide himself with Food. In the Summer they feed upon the Leaves of Trees, it being more easie for them to Feed standing or walking upright, than when they must bend their Heads towards the Grounds, to eat the Flowers or Herbs; their Horns in the Fore-head being an Impediment to them. *Lundius* says, that there grows a certain Herb, call'd by them *Mesne*, in the Lapmark of *Uma*, which the Raindeer love extreamly. It has a large Root, from whence sprout forth three Leaves, at some distance from one another. They Feed also, says he, upon the *Angelica* in the Summer,

Summer, which grows commonly upon the Banks of the Rivers, especially where there are any Cataracts or Water-falls. *Samuel Rbeen* observes, that tho' they are forced to live upon a very slender Portion of Moss in the Winter, yet they are fatter and plumper, than in the other Seasons. *Tho' this may seem,* says he, *but a slender Food, yet the Raindeer grow Fatter in Autumn, when they begin to Feed upon Moss, than in Summer, when they eat Herbs, Leaves and Grass.* *Olaus Petri* confirms the same, when he says: *In Autumn they are most Flešky and Vigorous; then they appear very well, but extremly ill in the Spring.* The reason why they are not so fat in Summer is, because the Heat of the Weather is an Enemy to their Constitution. *The Raindeer,* says he, *cannot bear the Heat of the Summer, at which time they are nothing but Nerves, Skin and Bones.* These Beasts are also subject to certain Diseases, which sometimes sweep whole Herds away at a time. *Johannes Burceus* in his *M. S. Sometimes,* says he, *a kind of a Pestilential Distemper gets among the Raindeer, which kills whole Herds, so that the Masters must provide themselves with others.* But this happens but seldom. *Lundius,* says, That the Raindeer will Swim with incredible Force and Swiftnes cross the largest Rivers, so that a Boat with Oars shall scarce be able to keep them Company. They Swim with their Bodies half above the Water, and will pass a River or Lake in the coldest Weather. There is another Distemper which seizes upon them every Year, and is thus described by *Olaus Petri.* *In the beginning of April, Worms begin to breed in their Backs, which when alive creep out thro' the Skin, which is then as full of Holes as a Scive, as has been found by Experience after they were Kill'd.* *Lundius* says, That about the same time, the Bears are very greedy after the Raindeer, that they turn themselves round about them, till they get under their Bellies, and so devour them. The Wolves are likewise their great Enemies, against which they endeavour to defend themselves with their Horns; *The Wolves,* says he, *will also Bite and Kill them.* *Olaus Magnus* speaks of their Horns, especially those in the Fore-head, thus: *These defend them against the wild Beasts, especially against the Wolves.* But to set aside all other Observations, they are not always provided with Horns, because they cast them every

Year, and they come again by degrees. *Their Horns, Olaus Petri, as they grow in the Summer, so they fall in the Winter. Samuel Rheen speaks to the same purpose; All the Raindeer cast their Horns once a Year, the longest cast soonest, which grow again by degrees, and are first covered with a kind of Wool. The Does never cast their Horns till after they are with Young. The Does, as he, do not cast their Horns, till after they are big with Young.* But the Raindeer don't so much defend themselves with their Horns, as with their Feet, wherewith they strike with great Force at the Wolf. *When the Raindeer happens to be attack'd by a Wolf, says Olaus Petri, Olorenius, the worst of all his Enemies, he defends himself more by striking at him with his Fore-feet, than with his Horns; Tho' otherwise they trust most to their Heels; his chiefest safety, says he, is in his Feet, for unless the Snow be very deep, he may get free from the Wolf by the stiffness of his Heels; The only Danger is, that they sometimes tumble down some Precipices, and break either their Limb, or perhaps the Neck. Lundius says, that the Laplanders are sometimes so spiteful at one another, that by the vertue of certain Charms, they will command the Wolves to a certain Place, from a great distance. These Charms are put upon the Raindeer of the Person appointed them by their Commander, of which they kill as many as they are ordered by him. There is another Inconveniency belonging to the Raindeer, which is, that they often run away; for which reason they give them certain Marks, by which they may know them again, when intermingled with other Raindeer. Johannes Bureus, in his M. S. says; They put a certain Mark upon every Raindeer. And Olorenius; The Laplanders often catch a wild Raindeer, which has their own Mark on his Ears. Lundius says, they cut these Marks with a Knife in their Ears, whilst they are very young; because they so often cast their Horns. But after the Raindeer have escaped all Dangers, they seldom outlive the thirteenth Year. A Raindeer, says Olaus Petri, seldom lives beyond the thirteenth Year; and what is most surprizing, says Lundius, When a Laplander dies, either all, or at least the greatest part of his Raindeer Die at the same Time. And thus much of the Raindeer; a Creature, which, as it is to them instead of Horses, Sheep and such other Beasts, as are in request among*

among Foreign Nations, so it is the only to which they apply all their Care; except the Dogs to guard their Huts and Cattle, and to be serviceable to them in Hunting, as we have shewn before, when we treated of the Hunting. *The Laplanders, says Olaus Petri, have no more than two Domestic Creatures, viz. Hunting Dogs and Raindeer, the last they call Rheen in Swedish.* (a) They have very good Hunting Dogs, which they sell to another from one to three Crowns a Piece. Some are taught to catch the wild Raindeer, some for the Bear and some for Martins, and other Creatures of a less Size.

(a) The before-mentioned Northern Voyage gives us the following Description of their Dogs: Their Dogs are about Foot high, of a bright ruddy Colour, their Tails turn'd up like our Pigs, their Ears standing upright, like those of the Wolves. They will catch Mice like a Cat, are very ugly, but much request among the *Laplanders*.

C H A P. XXIX.

Of the wild Beasts of the Laplanders.

AMong all the other wild Beasts of *Lapland*, the Bear challenges the first Place, being accounted King of the Woods; *The Laplanders, says Samuel Rheen, esteem the Bear a most excellent Beast, which makes them stile him Lord of the Forest, and of all the other wild Beasts.* His Reason is because the Bear does both in Strength and Fierceness excel the rest: They are very numerous here tho' some are accounted to be Fiercer than others, especially those with a white Wreath round their Necks with which Kind the North abounds. They do considerable Mischief to the Cattle, and Store-houses, which the *Laplanders* build upon Trees; these the Bears pull down, and at once deprive the owner of what Flesh, Fish, or other Provisions he has laid up, for his use, as we told

you before. The next Place belongs to the Elks, which *Olaus Magnus* calls the wild Afs, but the *Onager* is a quite different Creature. *Scaliger* confounds them with the Raindeer. Nay, he says, they are the same; *Our Elk has Hair like an Afs; the Swedes call it Ranger; Exc. 102.* *one of the Gothes Rangifer; the Germans Elend, the Muscovites Lozzi; some Authors observe that in Norway they call it Rehen.* Who these Authors mentioned by *Scaliger* are, I am not able to guess; but am very certain that in *Norway* they never call that Beast which the *Germans call Elend, Rebo, but Alg, which Name it still remains throughout all the North. Olaus Magnus* confirms by his Testimony: *The Elks, says he, come from the L. 18. C. 1.* *North, where the Inhabitants call them Elg or Elges.* The Name is to be said of the *Muscovites Sozzi,* being the same that the *Lithuanians call Lofs,* according to *Herzstein; That Creature call'd by the Lithuanians Lofs, the Germans call Elend, and the Latines Alec.* So that *Lofs, Sozzielg or Elend,* is all one and the same Creature, which is of a very different Kind from the Raindeer, or which the *Norwegians call Rehen;* notwithstanding *Scaliger's* Opinion to the contrary. For first of all it is much leaner than the Raindeer, being as big as the largest Horses: Secondly, Its Horns are shorter, but broader, being above two Hands broad, sending forth a few Branches forward, and on the sides. The Feet of the Elk are also not round, but longish, especially the foremost, the Hoofs of which are sharp at the end, where-with he encounters both Men and Beast. His Head is also much longer, with large thick Lips hanging down; neither is his Colour altogether so much inclining to White, but rather to a dark Yellow mix'd with Ash-Colour; Besides that when he walks he makes no such Noise with his Joints as the Raindeer does, from all which it is evident, that whoever sees these two Beasts together (as I have several times done) will find so great a difference betwixt them, that it is impossible to mistake one for the other. *Lapland* does not produce many Elks, but they rather pass thither out of *Lithuania;* which is the reason that *K. Charles IX.* by his Proclamation, challenged all the Elk Skins taken in *Lapland,* as belonging to the Crown, as we told you before. *The Elks, says Olaus Petri, are only found in the South Part of Lapland, and are seldom*

seldom met with there, except when by Hunting they are forced thither. In the other Parts they are rarely or never seen. Yet it is sufficiently known, that the Elks swim twice a Year in great Numbers cross the River Nivaniz. In Spring they come into Carelia, and return in Autumn into Russia. *Lundius* assures us that there are Elks in the Lapmark of *Uma*, but never in *Lublak Lapmark*. There are also Staggs in Lapland; *Samuel Rheen* speaking of the four Legg'd wild Beasts of Lapland, mentions the wild Raindeer, Bears, Staggs, Wolves, Gluttons, Beavers, Otters, Martins and Squirrels. But these Staggs are all not very common here, and not very big, being of the kind call'd *Damacerior Placiterrtes*, with flat Horns which, as they having nothing peculiar from other Staggs, so it is sufficient to mention them here. Next to the Staggs we should speak of the wild Raindeer but as these don't differ from the tame ones, but only in their Size, which is somewhat bigger, and in their Colour, inclining more to Black, we will also supercede to say more of them here. The wild Raindeer says *Olaus Petri*, differ from the tame ones only in bigness. Next to the Staggs, *Samuel Rheen* mentions the Wolves. Of these vast Numbers are to be found in Lapland, which are different from those in other Countries, in this that they are of a White Colour (being call'd White Wolves by some) and their Hair longer thicker and rougher: These are very troublesome to the Raindeer, which defend themselves against them by the help of their Horns. *Olaus Magnus* speaking of the Raindeers Horns says; *These are their chief Defence, being armed on the Head against their Enemies, especially the Wolves.* *Bureau* in his beforementioned *M. S.* makes mention of something which deserves our peculiar Observation, *viz.* That the Wolf will never attempt a Raindeer if it be ty'd to a Stake. His Words run thus; *If the Raindeer be tyed the Wolves never bite him; but if he be at Liberty he often becomes their Prey.* Possibly the Wolf is afraid of a Snare, when he sees the Rope wherewith the Raindeer is tyed; for this Creature is very timorous and jealous of every Rope, which he takes for a Snare laid to catch him: Besides he is afraid that Men are near at hand to kill him; the Laplanders being accustomed to rye the Raindeer to Stakes when they

Milk

Lib. I.
c. 26.

kill them, as we have shewn before. Sometimes they
 are so fierce as to hit not only upon the Raindeer, but
 upon Men and Women, especially if they be with Child. *Olaus*
Magnus speaking of their manner of Living in their
 Mountains, has these Words, *Some fix their Houses on four-*
square Trees, lest they should be choak'd up by the thick Lib. 4.
Snows in the open Countries; or be devoured by the raven- C. 11.
ous wild Beasts, appearing sometimes in whole Troops:
for which reason they keep a strict Eye over their Wives
and Children, for fear they should be set upon by the
Wolves, which are greedy after them especially, as after one
of their best Dainties; of which I shall say more anon.
 The Passage here mention'd runs thus; Travellers are
 obliged to be armed, especially such Women as are near their
 Homes, the Wolves being more eager after them by the sent,
 for which reason no Woman is permitted to travel without
 an Attendant well armed. From whence it is evident
 that the Wolves are the greatest Enemies of the Women
 of Lapland. According to *Samuel Rheen* the Gluttons claim
 the next Place: These are likewise in great Numbers
 in Lapland, their Head is somewhat more round, their
 Ears long and sharp like the Wolves, with a large Body
 and Feet shorter than the Otter. Their Skin is very
 black, which makes *Olaus Magnus* compare them to a
 black Flower'd Damask. Some reckon them equivalent
 to Sabels; but though the Gluttons Skin be very bright,
 their Hairs are not so soft and fine as the Sabels. It is an
 amphibious Creature, though it for the most part dwells
 in the Water, not unlike the Otter; some having taken
 it for a kind of Otter, but it is both fiercer and stronger,
 from whence it also has got its Name. The Swedes, says
Olaus, call it *Jærff*, the Germans *Vilefrass*, from its ra-
 venous Qualities. *Zeigler* calls it *Wildfrass*; for these
 are his Words. *The Word Rosamacha is a Scalvonian*
Word, the Swedes call it Jærff, the Germans Wildfrass.
 but the German Word does not imply devouring much,
 but devouring wild Creatures; for *Wild* signifies in the
 German Tongue as much as a wild Beast. So that either
Zeigler did not rightly apprehend the German Word, or
 else the Transcriber or Printer committed this Error:
 Besides, that the Glutton does not only devour wild, but
 also tame Creatures, as is very well known in Sweden,
 may he feeds upon Water Fowl, his aboad being fre-
 quently

Lib. 18.
c. 5.

quently in the Water. Lapland is also stored with Beavers, by reason of their abundance of Fish, which afford excellent Food to this Creature; and as Olaus will have it, because they meet with little disturbance here by Boats or Vessels. *The Northern Rivers, says he, are well stor'd with these Creatures (Beavers) because they meet with no such disturbances here, as on the Rhine or Danube, where there is a constant noise of the Watermen.* But as they have nothing peculiar from the common sort, we will say no more of them here; neither of the Otter which Samuel Rbeen mentions in the next Place. But as there is great quantities of Foxes in Lapland, so we will speak of them in the next place. Samuel Rbeen distinguishes them (besides the common sort) as Black, Brown, Ashcoloured and White Foxes, besides others that are mark'd with a Crest. The Black ones are the finest and rarest; the Skin of which Persons of the best Rank wear upon their Caps in Muscovy; and Herberstein has observed long ago; *Fox Skins, but especially the Black ones, are in great Esteem among them, of which they make their Caps, and pay sometimes Ten or Fifteen Ducats a piece for them.* And Olaus Magnus, *The Black Skins*

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are esteemed the best because the Great Men in Muscovy wear them. The Brown Foxes are betwixt the Black and the common Red ones. Those mark'd with a Cross (call'd by Johnston Crossbearers) are by him thus described, *The Crossbearing Fox has a black streak beginning at the Nose, along the Head and Back to the Tail, he is mark'd with another cross the Back and Shoulders down to the Forefeet, both which resemble a Cross.* These are esteemed much beyond the common Foxes, being both larger and with thicker Hair. The Ashcolour'd Foxes, Johnston calls *Hatides*, being a mixture of Ash and Blue, resembling the Weed of that Name. But this Colour is not all over his Body, or each particular of the same; but the largest Hair inclines to a Black towards the Extremities, the shorter Hairs, which are Woolly, are Whitish, from whence arises this mix'd Colour. Olaus Magnus call'd them *Sky blue, or Azure-blue Foxes*, and tells us that they are accounted the worst of all, except the White ones, which have white Hair, without any mixture of Colours, like our white Rabbers; the reason he alledges is because they are most common, and their Skin

in not lasting. The *White Skins*, says he, are esteemed the worst, as well as the *Blue ones of a Sky and Azure colour*; both by reason of their great Numbers, and that their Hairs are less durable; but soon fall off. Perhaps the reason why they are so common is, because they are easily taken, for they never live in Woods, but among the bare Mountains betwixt Sweden and Norway. Samuel Rheen says, The *White Foxes* are never found in the Woods among the Woods, but only among the Mountains. The *Martins* come after the Foxes, in Mr. Rheen's Catalogue. These also are very numerous in Lapland, the Country affording more or finer *Martin Skins* than elsewhere, yet there is a considerable difference among them. Those which have no white Hair about the Throat, being esteemed much better than those that have. What is more remarkable is, that there are no *Martins* to be found in Lapland, except in the Woody Parts. The *Martins*, says he, are only to be met with in or near the Woods, not among the Mountains. Their Food is also worth taking notice of, for they live chiefly upon Squirrels and Birds. Olaus Petri gives the following Account. The *Martins* by the help of their sharp Claws climb up the Trees in the Night time, where as many Squirrels as they meet with become their Prey, the Squirrels being no match for them in Strength, but not inferiour in Nimbleness, and climb up to the top of the Tree, where they are sure their enemies are not able to follow them. If they are put to their last shift there, and see no other way of escaping their enemies, they leap from one Tree to another. Besides these they also are injurious to the Birds, both small and great. They pull them down with their Claws as they are roosting upon the Trees and devour them. If they happen to light upon some of a big size, they get upon their Backs, and whilst the Birds are flying upwards they bite them so long till they drop dead to the Ground. The Squirrels come in the Rear, which are incredible in number throughout all Lapland; they have this peculiar Quality, that they change their Colour twice every Year; for against the Winter they change their Red Coat for a Gray, which is most esteemed. Every Year, says Samuel Rheen, they change their Hair, for they change their Red Summer Coat for a Gray in Autumn. The further they are taken northward, the less mixture of Red is observed in their

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Hair,

Hair, as likewise the more remote the Season of the Year is from the Summer; for which reason they scarce ever look after them in the Summer, but take them in the heart of the Winter. But notwithstanding they are in such prodigious numbers here, they sometimes leave the Country in vast Troops, so that few are left behind. *The Squirrils*, says he, *are not plentiful alike every Year for some Years they catch vast numbers of them, when at another time few or any of them are to be seen*. The reason of their departure is not sufficiently known hitherto. Some will have it a certain foresight in this Creature of Hunger and want of Food; others of most violent Tempests. *Samuel Rheen* describes it thus, *When they are to leave the Country they retire in whole Troops to the Lake and there putting themselves upon small pieces of Bark or Cork keep their Tails upright, as if they were under Sail; and if they happen to be surprized by a Tempest they are all drowned*. *Olaus Petri* confirms it, having been an Eye Witness of their Departure. *They thrust themselves upon pieces of Bark of Pine or Birch, and so setting out from the Bank of the Rivers, with their Tails upwards, sail whither the Wind carries them; till perhaps both the Ships and Ships Crew are devoured by the Waves. Their Bodies naturally don't sink, but are immediately by the Waves cast ashore where they are gathered sometimes in great quantities*. *Olaus Magnus* gives the same Account of their passing the Rivers. *This Creature*, says he, *swims over by the help of a small piece of Wood, its Tail being instead of a Sail*. Notwithstanding thus few of the kind are left at a time they soon multiply again, each Female Squirril bringing forth four, five or more young ones. *They soon replenish*, says *Samuel Rheen*, *for each Squirril brings a Little of four, five or six at a time*. These are all the wild Beasts mentioned by *Samuel Rheen*; besides which there are some others not mentioned by him; but not neglected by *Olaus Magnus*, and taken particular notice of by *Johnston*; *The best Skins come from Tartary and Lapland*. It is beyond all dispute, that *Olaus* positively affirms, *That the Bride in Lapland is adorn'd with Ermine and Sable Furs*; but they are very rare. Some say the Creatures resemble a Weasel, some, and especially *Zieler*, a *Martin*, and indeed they come very near to the last both in shape and bigness of their Bodies. The

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Colo

Colour the blacker it is the better and deater; though there are also white Sables, such as have been several times presented, by the *Muscovite* Ambassadors, to our Kings; they seem to be the same mentioned by *Adam of Bremen* long ago, in his *Scandinavia*, under the name of *White Martins*. *Samuel Rbeen* has also forgot the *Ermin*, a Creature very frequent in *Lapland*. *Zovius* says of the *Lapländers* already in his time; *They exchange very White Skins, call'd by us Ermins, for divers sorts of Commodities*. The *Ermin* is nothing else but a *White Weezel*, having *Black Spots* at the end of their *Tails*. *Albertus Magnus*, and after him *Johnston*, describes it thus: *Albertus* speak- P. 15. v.
 ing of the *White Weezel*, says, That the *Ermin* is a 3.
White Creature resembling a Weezel, Black at the end of their Tail. He calls it *Ermin*, others have call'd it *Armelin*, or *Hermelin*, a Creature both in Colour and Nature altogether the same with the *Weezel*. The Colour can be no Objection; for it is *White* in the *Winter*, and *Reddish* in the *Summer*, as *Weezels* commonly are. *Olaus Magnus* tells us expretly: *If they were shut up* Lib. 18.
from the Cold in the Winter, there would not be the least C. 20.
appearance of their fine Skins, which begins to turn Reddish towards the end of May, when they begin to pair, and then their White Colour leaves them. And *Olaus Petri*, I will say something of the *Weezel*, which in the *Winter* is a *delicious White Creature, but in the Summer a dark Yellow mix't with Gray*. They also catch *Mice* as *Weezels* do, which makes the *Swedes* call them *Lekat*, as is very well known to those who have seen them in the *Northern Parts*; which is the reason I cannot agree with *Scaliger*, who calls it the *Swedish Mouse*. There is another kind call'd *Lemmus*, which more properly deserve that Name, because the *Ermins* feed upon them, according to *Olaus Magnus*; *Samuel Rbeen* says, they are also Præd.
 found in *Lapland*, *They have also a kind of Mice which* loc.
they call Mountain Mice or Lemblar. *Wormius* has given us a Description and Draught of them in his Chapter of *Rarities*, by which it appears, that they have short *Tails* and *stairing Hair*, so that they are not in all respects like our *Mice*; not to mention here their *Colour*, which *Olaus* says is *mix't*: *Samuel Rbeen* says, their *Hair* is a mixture of *Red* and *Black*, and makes this farther Observation, that they appear sometimes on a sud-
 den,

den, and cover the Ground by their vast Multitude. They are not seen, says he, every Year, but at certain times only, then they appear on a sudden in great Multitudes, and disperse all over the Country, like as the Birds do in the Spring. Olaus observes, that this happens after a Rain. They fall from Heaven in sudden Tempests and Storms. Olaus is of opinion, That they fall down with the Rains or Storms, and that they are carried along by the force of the Winds from remote Islands, or else produced in the Clouds; the last of which he however calls in question; but Wormius inclines to the same Opinion; but has been contradicted in this Point by Isaac Vossius, who says, *Not. ad Pomp. Mel.* That these Mice are by Tempests forced out of their Caves. The reason why these Creatures are generally supposed to fall from Heaven, says he, amounts to no more than this, because, whereas they did not appear before, they are by violent Rains and Storms forced from their Caves; which are perhaps fill'd with Water, or perhaps they thrive and delight in rainy Weather. The last Opinion seems most probable to me: They are not Fearful but Bold, don't run away at the noise of any approaching Passengers, but keep on their way, and make a great noise. If any one strike at them they turn about and strive to bite. If they meet any body, says Samuel Rbeen, they bark at them like small Dogs, neither fear they either Stick or Spear, but very fiercely turn against those who attempt to kill them. And Olaus Petri, They bark like little Dogs; and if you strike at them they will fix their Teeth in the Stick, like an enraged Dog. They have also this peculiar Quality, that they never come into any Houses or Huts, or do any mischief there: They never, says the same Author, do any Mischief in the Houses, but always keep among the Shrubs and Brambles. Sometimes they are seen to be divided into two Parties, and to attack one another like Warriors: They set upon one another, says he, in the Marshy Grounds, like two Armies. The Laplanders look upon this as a Presage of future Wars in Sweden; nay, they are so Superstitious as to pretend to determine from what side the Enemy is to come, by the different Motions of the fighting Mice. When the Laplanders, says the same Author, observe them to fight; if they find them to come from the East, they foretel a War betwixt Muscovy and Sweden; if from the West, betwixt the
last

last and the Danes. These small Creatures don't want their Enemies; first the *Ermins*, as I told you before: And *Olaus Magnus*, The Creature commonly call'd *Lekat* or *Ermin*, feeds upon these small Creatures. Their next Enemies are the *Foxes*, which carry prodigious Numbers of them into their Holes: They are frequently devoured, says *Samuel Rheen*, by the *Foxes*; these carry many Thousands of them into their Holes. He tells us, that they are good Food for the *Foxes*, which proves very detrimental to the *Laplanders*; for when they have sufficient of this Food, they will not take the Bait laid to catch them. The *Raindeer* are also their Enemies; The *Raindeer* also, says he, will eat these *Mice* of the *Mountains*, especially in the *Summer*. Neither are they free from the *Dogs*, who will likewise eat them, viz. the foremost part of them, but leave the hindermost, perhaps because it is not agreeable to their Constitution: They are often, says he, torn to pieces by the *Dogs*, but they never eat the hindermost, but only the foremost part. They never live after they have eat of a *Herb* grown again since they tasted it before. These *Mice*, says *Olaus Magnus*, live no longer than after they have tasted of a *Herb* which is grown again since they tasted it before; so that not only their Enemies, but they themselves are frequently the occasion of their own Destruction: for they sometimes perish by being stifled in the *Hedges* or *Bushes*, or sometimes by casting themselves into the *Water*. *Samuel Rheen* says thus of both, When they are to disappear, some crawl upon the *Trees* or *Bushes*, where they hang themselves betwixt the small *Twigs*; some run directly into the *Water*, so that sometimes several Thousands of them are found drowned near the *Banks*. *Olaus Magnus* seems to have spoken of this, when he says, They meet in great Numbers like the *Swallows* when they are to leave a place, and at certain times dye in heaps, by a certain *Distemper*. Last of all, *Samuel Rheen* has not taken any notice of the *Hares*, of which there are no small number in *Lapland*: They are chiefly in Request for their *Skins* sake; especially in the *Winter* time, when they are as *White* as the *Foxes*; for they always change their Colour against *Winter*, when they become *White*, for the same Reasons before alledged; besides which, *Providence* seems to have design'd this for their Advantage,

rage, that they might the better escape the Hands of the Hunters, when their Skin was of the same Colour with the Snow, and so consequently not to be totally destroyed; which I likewise believe to be the reason, why most other wild Beasts, as well as the Birds, enjoy the same Advantage here, of which more anon. *Olaus Magnus* speaking of the Hares says, *It is certain that all Hares in the North, immediately after the Autumnal Equinox, when the Snow begins to fall, change their Grey Coat into a White one.* Nothing is more frequent, than that such Hares as are catch'd about that time, are half Grey, and half White, which I have often observed myself; but in the midst of the Winter they are all over White; of which I have spoken several times before.

C H A P. XXX.

Of the Birds and Fishes.

WE will now come to their Birds, of which also *Lapland* produces vast Numbers. *Samuel Rbeen* gives us the following Catalogue of them, *viz.* Swans, Geese, Ducks, Lapwings, Snipes, and all Sorts of Water-Fowl; besides of Wild Fowl, Heath-Cocks, Stock-Doves, Wood-Cocks and Partridge, especially in the Spring, till about *Whitfontide*, when they begin to disperse, some to the Mountains, the rest to far distant Places, or to the Bogs. He makes a distinction betwixt the River or Water-Fowl, and those in the Woods; of each Kind, he says, there is great Store in *Lapland*, which abounds in Rivers, Lakes, Woods and Mountainous Places. Amongst these some are common also to other Places, others peculiar only to the Northern Countries. Of the first Sort are the Swans, Geese and Ducks, sufficiently known every where, but of the two last he means not the tame but

at the wild Kind; for tame ones are not to be found in Lapland. This Country, says *Olaus Petri*, has no tame Fowl. By which he understands not only Geese, Ducks, &c. but likewise Cocks, Hens and Turkeys of all Kinds. The Swans, says *Lundius*, when they cast their Feathers retire to the desolate Marshes till they grow again. It deserves our particular observation, That the wild Fowl in the Northern Countries, come thither from the Southern Parts, where they build their Nests, and hatch their young ones, which makes them to be more numerous here, than in other Places. Perhaps because they enjoy more quiet here in the North, and meet with more Food. *Samuel Rheen* says, They come in great Numbers hither in the beginning of the Spring, from the German Ocean. And of the Water-Fowl in particular; In the Summer they build here their Nests, lay their Eggs, and hatch their young Ones. So the Lapwings come duly every Spring to Hatch here; *Olaus Petri* says In the Spring they come in such vast Flights, that they darken the Sky; wherever they settle at Nights, or come to look for Food, they make such a Noise, that you may hear them at half a Leagues distance. The Bird *Kniper* (a kind of Snipe) I suppose to belong to the last Kind, being scarce to be met with in other Parts. He is Black on the Head and Back, and so are the Wings, for the most part, the Breast and Belly White, with a Red long Bill set with Teeth, Red short Feet, with a Skin between the Claws, as most Water-Fowl have; the Draught of which I give you here.

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To this last sort belongs also the Bird call'd *Loom*; no mention'd by *Samuel Rbeen*, unless he intended to comprehend it among the *Water-Fowl*. Of these there are such prodigious Numbers, and that of divers Kinds, that it is impossible to express them all in a narrow compass. *Olaus VVormius* has given us a Description of it in his *Chamber of Rarities*, with its Picture: It is not of the kind of Ducks, as appears by the Bill, which is not broad, but sharp. This Bird has this peculiar Quality that it never appears on the Ground or Trees, but always flies or dwells in the Water. Its Feet are short according to the proportion of the Body, and set backwards; so that it can Swim very conveniently, but not Walk far without trouble; from whence it has got its Name; for *Loom* implys as much as *Lame*, and unfit to Walk. What *Samuel Rbeen* calls *Kinder* among the wild Fowl, we have signified by the VVord of *Orogallus*, meaning the biggest kind, which, if we may give credit to *Gesnerus*, is call'd *Cedron* about *Trent*, who gives us a very fine Description of it, except in what he tells us of the Hens not differing in Colour from the Cock, but only

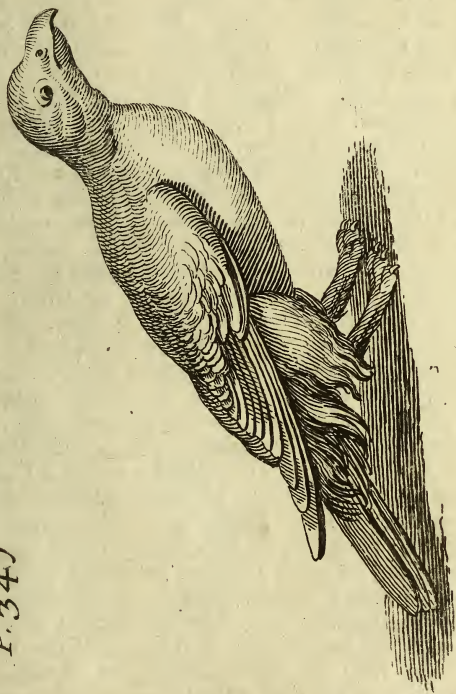
only in being not quite so Black as the Cock, he is mistaken, the Hen being of a Yellow Colour, spotted with Black. The same may be observed in the lesser *Urogallus* or *Stockdove*, the Cock and Hen differing much in Colour; for the first is altogether Black, whereas the last is Yellow, like the Hen of the large *Urogallus*, the whole difference betwixt these two being only in their size. *Olaus Magnus* says, they are of an Ash Colour, because they have sometimes a mixture of Ash Colour with the Yellow. For thus he describes his Heathcocks, *In the Northern Parts are certain Heathcocks, not unlike our Pheasants, except that they have shorter Tails, and are quite Black, with a few White Feathers in their Wings and Tails. The Cocks have a Red and large Comb, but the Hen's lesser, of a Grey Colour.* These Wild or Heathcocks are the same which the Swedes call *Orrar*, and the Latins *Tetorones*, or *Urogalli minores*, neither are their Combs different from the *Urogalli*, not on the top of the Head, but on both sides of the Eyes; instead of which the Painter has mistaken the joint, and has drawn them like our tame Cock. The Hens of both these kinds, as well of the lesser call'd *Orrar*, as the larger call'd *Kjedrar*, are of a Colour differing much from the Cocks, the first being quite Yellow, the last inclining somewhat to an Ash, as I told you before. Some would have them to be a kind of Pheasants, but whoever will compare them together, will find a remarkable difference. And though Lapland affords both kinds, yet are the larger sort more frequent than the other. *The Woods, says Samuel Rheen, are stor'd with all sorts of wild Fowl, such as Heathcocks, but they have not so much plenty of Stockdoves.* Neither are the other Birds found in the quantities at all times, there being some Years, when scarce any are to be seen at all; *It happens sometimes, says Olaus Petri, that the Birds leave the Country for several Years together; but when they return they are catch'd in such vast numbers, that the Laplanders don't know what to do with them.* We will now come to the Woodcocks, for that I suppose to be the nearest Name of what the Swedes call *Furne*, or the Germans *Hufethuhn*, though I question whether that be the same; for though it be certain, that the *Furne* of the Swedes, and the *Hufethuhn* of the Germans are one and the same thing,

yet

yet do they not dwell in the marshy places, as the Woodcocks of the Antients, but in the Woods, which makes *Samuel Rheen* place them among the wild Fowl belonging to the Woods. Of these there is also great plenty in *Lapland*, which afford very good Food to the Inhabitants. But the Country abounds more in White Partridges, than in any other kind of Birds; with these not only the Woods, but also the highest Mountains, though never so Barren, and covered with Snow, are stock'd: *These Birds*, says the same Author, (*meaning the Wild Cocks, Stockdoves and Woodcocks*) are found in great plenty near the Rivers and Lakes. But as the Mountains on the Borders of Norway are destitute of Woods, being furnished only with some small Lakes, so no Wild-Fowl inhabiting the Woods can abide there, except the White Partridge, which are in vast numbers thereabouts. I call the same Birds *Lagepedes*, which *Samuel Rheen* calls sometimes *Fial Riipos*, sometimes *Shickripos*; and are by the Germans, but especially the Swiflers call'd *Schnee-Vogel*, or *Schnee-hubner*, *Gallinas nivales* or a Snow Bird, because they delight to dwell in the Snow, on the tops of the *Helvetian* Mountains, and the *Alpes*, which are seldom without Snow. They have Feet like Hares, and a Wool instead of Feathers, from whence they have got the Name of *Lagepedes*. *Samuel Rheen* gives us the following Account of them: *These Lagepedes are as white as Snow in the Winter, without so much as one black Feather, except that the Hen has one single black Feather under one of her Wings. Towards the Spring they begin to be Gray, not unlike the Hens of the Stockdove, and thus they continue till Winter, when they turn White again.* What he says of their changing of Colour is the more worth taking notice of, because the same has not been observed by any other besides himself. 'Tis true, *Olaus Magnus* speaks of some Snow Birds, which, he says, change naturally their Colour from a Grey into a White; but it seems as if he did not intend the *Lagepedes*, because he speaks of their Red Feet, such as Storks have; but the Feet of the *Lagepedes* are nothing like these, as we told you before: Besides which *Samuel Rheen* makes another Observation of the *Lagepedes*, *viz.* That they seldom are seen on Trees, quite contrary to those delineated by *Olaus*. *The Lagepedes*, says *Samuel Rheen*, keep commonly

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only upon the Ground, and rarely upon the Trees. The
pedes are also fine nimble Birds, which are always
in motion, and never continue in one place; They are
usually running from one place to another, says he;
in another Passage,



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They are clean and nimble Birds. Besides these ut Birds, fit either for Food or Cloathing, they have s uselefs or pernicious ones, such are the Eagles in Mountains, which sometimes kill the young Rainde Ravens are seldom to be seen here, and thole are, are not White, as *Martiniere* has perswaded World they were.

We must at last come to the Fish, of which there incredible quantities in *Lapland*. They catch prodig quantities of Fish, says *Ziegler*, not only for their prey use, but they lay them up in their Store-houses, and J them to the Neighbouring Countries. And *Forvius*, near Sea side they abound in Fishes. He says near the Sea fi because he speaks of the *Muscovite Laplanders*, wher the other *Laplanders* catch most of their Fish in the vers and Lakes. Salmon is their best Fish, of wh *Olaus Magnus*, There is scarce any part of Europe wh abounds so much in Salmon as the *Bothnian Sea* towa *Lapland*; for from their Mountains descend vast River sweet Water, in which the Salmones are seen to swim gainst the Stream in Shoales, which coming towards Sources become a Prey to the Fishermen. *Samuel Rb* gives them likewise the Precedency among the Fishes *Lapland*, and says, that they swim up the Rivers as as they can, and so turn about *St. Matthew*. The S mones, says he, come from the Sea into the Rivers of *Lapland*; they swim up against the Stream as far as they c will being stop'd in their course by the *Cataracts*, they co back about *St. Matthew*. *Lundius* observes, that in *Lapmark* of *Lublath* the Salmon comes up the River far as the Church call'd *Jockmoch*, where a *Cataract* prevents its going farther. He farther observes, that t Salmon is not so Fat at his return as at his coming in the Rivers; the reason of which seems to be, that the are weakned by their continual swimming against t Current, and spent by engendring in the remote parts the Rivers, from the Sea. *Lundius* observes also, th as soon as the Salmon comes to that part of the River which fall from the Rocks among the Mountains *Norway*, it is as black as a Coal, that it vomits up a what is in its Stomack, and takes very little Food a the Summer long. This makes the *Stoule Burgers* (m Countrymen) call the Salmon, whilst he is coming u

Lib. 20.

c. 13.

River, *Salne*, but when he comes back, *Lax*, i. e. Cap. 13. from the Word *Lassus*. Of their vast quantities *Petri* says, *A certain Customhouse Officer of Torna* me, that in one Year 1300 Barrels of Salmon had been exported there. The next Fish belonging to Lapland the Pikes: These Lakes, says *Samuel Rbeen*, afford a plenty of Pikes. And *Olaus Magnus*, There are Lakes among the Mountains of Lapland of 400 Italian Miles long, and a 100 broad, which furnish them such vast quantities of Pikes, (besides other Fish) are not only sufficient for the Provision of those two large Northern Kingdoms, but whole Ship loads of them, after they are dried, are transported into Germany. He calls them *Lupi*, the same which the Swedes call *Giaddor*, and *Luci* or Pikes, a sort of River Water Fish, and sufficiently known, having a large Head, with the lower Jaw hanging out, which is provided with many very sharp Teeth; the Germans call it *Hecht*. They are of such a bigness here, that they sometimes exceed a Man in length. *Olaus* says truly, If the Water could furnish this Fish with sufficient Food, it would in time attain to eight Feet in length. The Swedes inhabiting the District of *Granara*, about six Leagues from the Lapland School call'd *Lyksala*, in the *Lapmark* of *Uma*, catch abundance of Pikes, which the *Lapländers* don't well like; but the Swedes being Proprietors of those Lakes, catch such incredible quantities of Fish there, with their Boats (which they carry on their Backs) and Nets, that three or four of them carries 4 or 500 weight at a time. *Lundius* says, that the Swedes claim these Lakes as their Propriety, which their Ancestors bought of some of the Governours of Lapland; because the Inhabitants being at that time not in a capacity to pay the usual Tribute, these Lakes were assign'd to some Swedish Boors for their Money, which they enjoy quietly. *Lundius* says also, that besides the *Syck* there is another Fish catch'd here, call'd *Har* by the Swedes, not unlike the *Syck* it self. The third sort is a Fish call'd by the Swedes *Syck*, they differ not much from the *Carp*, except that they have a larger and sharper Mouth, and their Bodies are not so broad: They generally are scarce so big a *Carp*, but those of Lapland weigh sometimes 12 Pound. There is here

great

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c. 8.

great plenty of that Fish, says Mr. Rheen, call'd S of an excellent Taste, and weighing sometimes 10 o Pound. Johannes Torneus speaks also of their big and grateful Taste, which he compares to the be Fishes. Amongst their Fishes, says he, they catch g store of the larger kind of Syck, sometimes of an Ell especially in the little Lakes. This Fish is so Luscious, of so fine a Taste, that I know not one other kind of that can come in Competition with it. The fourth they call *Abbor*, the Latines *Perca*, or a *Perch*; this likewise very plentiful here, and of an incredible b ness. There is a dry'd Head of a *Perca* kept to 1 Day in the Church of *Luehlab*, which from the top the Head to the under Jaw is above two Hands bro They have also *Water-Weezels*, Red and White, th are found especially in the Pools near the Sea side. the Lakes in the lower Grounds are *Water-Weezels*, and White. Besides these the Lakes in the Mountains Norway furnish them with two other kinds of Fish, call by the Swedes *Ræding* and *Orlvåk*, The Lakes which higher up in the Mountains afford only *Ræding* and *Ciak*. Whether these Fishes be known also in other Place I am not able to tell, The first kind is thus describ by Samuel Rheen, *Ræding* has got its Name from its Red and Purple Colour on the lower part of the Belly. The second kind resemble a kind of *Salmon*, but they are not near so big; some would have them to be young *Salmons*, but very little probability of Truth, because they are always taken in the Lakes, which have no Communications with the Sea, and therefore cannot be stored with *Salmons*. I rather believe them to be a kind of *Trouts*, because there is scarce any difference in the shape, except that the *Trouts* Flesh is somewhat redder softer and more luscious. There are many other Fish in *Lapland*; but as they are seldom eaten, so they are scarce upon their Rivers. To say something of them we will give you them as they are set down by *Olaus Petri* who however seems to be doubtful in his Account: *Salario*, *Cobitys*, *Barbatula*, *Rubellus*, *Barbocha*, *Oculata*, *Grossinus*, *Cyprinus*, *Cobytis*, *Aculeata*. This Country produces few *Weezels*. and no *Snakes*. This Country produces no kind of *Serpents*, says *Ziegler*; which must be understood from the Mountainous part; for among the Wood

Cap. 13.

and in the lower Grounds, some are found of that kind, though but seldom. *There are but few Snakes in Lapland, says Samuel Rheen, they are sometimes seen in the lower Grounds and Woods, but not so much as one among the Mountains.* Neither are Insects very frequent here; unless they know not, but are full of Lice, because they wear no Linnen, and change their Cloths very seldom: They louse themselves in the Summer, and in the Winter they expose their Cloths to the cold Air, which kills them. Their Heads are not very Lousy. *Lundius* says, that they have three sorts of Gnats, of a different bigness. The least of all are scarce to be perceived, but sting so smartly, as if you were prick'd with a Needle; these commonly appear just before rainy Weather. The largest of all are bigger than the common Gnats of other Countries. These Gnats are very injurious to them. *They are pestred with large Gnats, says Ziegler. And Olaus Magnus, In the marshy Grounds of the uttermost parts of the North, they are infinitely pestred with great Gnats, which make an odious noise when they Sting.* They are not only troublesome to Men, but also to the Cattle, especially to the Raindeer; those they keep for that reason near the tops of the Mountains. *Some are forced, says Samuel Rheen, to the tops of the Mountains, some to cross them, by reason of the Gnats which are so numerous among them, that they are very pernicious to the Raindeer; to avoid this Plague they are obliged to get to the very tops of the Mountains, as far as they are able to go.* The Men defend themselves against these Creatures, by keeping a continual Smoak in their Huts: *They keep, says Johannes Tornæus, the Gnats in the Summer time without Doors, by keeping a continual Smoak.* When they go to Sleep they cover their Heads and Body with a Blanket. *Wolff* says they are asleep, says *Samuel Rheen, they put their Heads under a Blanket to avoid the Gnats, which are very numerous here.* When they stir abroad they put on Skins or Leather Garments; *During the Summer, says he, both Men and Women wear Leather Garments to avoid the stinging of the Gnats.* For the same reason they wear a Cloath Cap, which they can pull over their Faces. Some *Laplanders* tell me, that they often besmear their Faces, except their Eyes, with Rosin or Pitch, to defend themselves against these odious Creatures. *Olaus Petri Niurenius*

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nus confirms this by his Testimony. *The Summer, says he, brings this Inconveniency along with it, that it fills the Air with Flies, Gnats, and other Insects; so that unless you dawb your Face with Pitch, you will scarce be able to preserve it against them.* Besides these Gnats, there are also great Wasps, which much infect the Raindeer. These Sting so violently and deep, that the holes are to be seen in the Raindeers Skins after they are kill'd; these holes they call in their own Tongue *Kaorm*; *The small holes which are found in the Raindeers Skin occasioned by the Stinging of the Wasps in the Summer, they call Kaorm, says Johannes Buræus in his M. S.* The Remedy against this Evil is the Smoak also. *They are much pestered by Insects, says Olaus Petri Niurenus, during the Summer,; to free themselves from this Plague, they are forc'd to make a continual Fire, and to keep the Raindeer in the Smoak.* The better to encrease the Smoak, says *Lundius*, they put Moss upon the Wood while it is burning: If that cannot conveniently be done, they dip themselves into the Water; *Otherwise, says he, they dip themselves over Head and Ears into the Water, so that sometimes they are drowned, or at least much weakned.* And this may suffice for the Animals of the Laplanders.

C H A P. XXXI.

Of the Trees and Plants in Lapland.

NEXT to the Beasts we will take a view of the Trees, which this Country produces in good store, but no Fruit Trees, such as our Apple, Pear, or Cherry Trees, *The Laplanders, says Torneus, are not acquainted with Apples or any sort of other Fruit, which other Nations, living under a more benign Climate enjoy.* And *Olaus Petri, They have no such thing as Apples, or any other Fruit Trees.* Neither have they any wild Trees, such as will not bear the Cold; as Oak, Beech, and such like; *Lapland produces no Oak, Beech, Hasel-trees, Plum-trees or Linden; but only Pine or Fir, Juniper, Birch, Service-tree and Willow, the Asp and Ollar, the Alder and Dog-tree.*

tree. But he mistakes the *Eornas* instead of *Currans*; and by the *Tacumla* he means the *Lybian Poplar* or *Asp*, by *Fruagula* the *Alder-tree*. These don't grow in every part of it; for in the Mountains, which divide Norway from Lapland, call'd *Fellices*, there are no Trees at all. In the higher parts of the Mountains there is not so much as one Tree to be found; which ought not to be pass'd by in Silence, says *Olaus Petri*. And *Johannes Torneus*, the Mountains *Fellices* are without any Trees. *Samuel Beeren* says, There are no Woods in the Mountains. *Peter Claudi* attributes it, to the violent Winds which blow there without intermission; but I rather suppose it may be the continual and extream Cold which never ceases upon the top of those high Rocks. In the Grounds below the Mountains you meet with Woods, but the next adjacent Parts produce nothing but Birch-trees, which being very large and tall, and placed by Nature as regular as if design'd for Walks, affords a very fine Aspect. Immediately below the Mountains, says *Samuel Beeren*, the Woods begin, though the Grounds next to the Mountains afford nothing but Birch-trees, which are very tall and large, no Fir or Pitch-trees being to be seen here. But in the more remote Parts from the Mountains are Fir and Pitch-trees, besides the Birch, the Woods being composed of these three Kinds. After you are pass'd the Birch Woods, says he, you meet with others, composed of Fir, Pitch and Birch Tree; however these Woods are but thin. Besides these, Lapland scarce produces any other Trees, but Shrubs in plenty; especially Currans. In the high Grounds, towards the Mountains, says he, grow fine and large Currans, (*Ribes*) in great quantities; though as he tells us, they are not regarded by the Laplanders; perhaps they are of an ungrateful Taste; besides that the greatest part of them are of the Black kind. *Lunnius* says, that among the Mountains *Fellices* there are wild Cherry-trees, the Laplanders make use of them; they are call'd by the Swedes *Fanebar*, and *Haggebar*. Raspberries grow likewise in Lapland, and come to a great height, as also Berries of all sorts. The most noted are call'd by the Swedes *Hiertroa*, by the Latines *Chamumena* (Dew-berries) or *Norway Black-berries*. They appear not unlike Bramble-Berries, each Berry being divided into Grains, being of a pale yellowish Colour at

first, but turn Red as they begin to ripen. These grow for the most part in Watry and Marshy Places. They have great store, says *Olaus Petri*, of the Chamumme (Hiortorn) which grows in marshy Places, and are of agreeable Taste. *Samuel Rbeen* says, The Chamumer grows in great Plenty in the low Watry Grounds. They grow on a small Stalk creeping along the Ground, and therefore can scarce be placed among the Shrubs; but the Berries are very wholesome, being accounted a Sovereign Remedy against the Scurvy; which is the reason the *Laplanders* eat them frequently, not only fresh, but also pickled, as has been shewn before. They have likewise a sort of Blackberries, call'd *Hallon* by the *Swedes*, and the thin leaved Heath, with Berries, which some call *Ground Eive*, and the *Swedes* *Kyaokgeber*, perhaps because the Crows eat them; and the greater and lesser Blackberries, the first call'd by the *Swedes* *Lince* the last *Blacbar*. The before mentioned Author says, In the same manner they prepare the great and lesser Blackberries and Heath-berries. And *Olaus Petri*, They have also Gray Billberries (*Blaobær*) and in Autumn Blackberries (*Likgon*) Heath-berries. He speaks in this Passage of their way of pickling them, as has been shewn before; from whence it is evident, that they have great plenty of these Berries, as of any other. In the *Lapland* produces most sorts of Berries, some of which are not regarded by the Inhabitants. Neither are they destitute of useful Herbs, they have the *Wild Angelica* which the *Laplanders* call the *Lapland Herb*, (*Samigraes Posko*) and frequently use it in their Victuals: It has a short but thick stalk. There grows a vast quantity of wild *Angelica* in *Lapland*, on short but thick stalks. So they have good store of Sorrel, which they likewise mix among their Victuals, as we told you before. Sorrel, says he, grows likewise here in great plenty. Besides these they have some Herbs which are peculiar only to *Lapland*, or at least are seldom met with any where else: There are, says he, some other Herbs here, which are not found in any other Country. He himself mentions a Herb call'd by the Natives, the *Lapland Shoe*, or the *Raindeers Cabbage*, of which he gives us the following Description; *Lapland* produces a certain Herb, call'd by the Inhabitants the *Lapland Shoe*, or the *Raindeer Cabbage*.

Cabbage, because its Flower, which is Blue, resembles a Lapland Shoe; it has three rows of Seed in the Bud; its Leaves spread larger than those of a common Cabbage; the Stalk is an inch thick; the Root very bitter. He tells us farther, that it grows and spreads very fast, to the height of three Cubits and more. It is look'd upon as a dangerous Herb, because no Beast will eat it. No Beast, says he, will touch this Herb, but avoid it like Poison. Another Herb they have, and much esteemed of by the Natives, being very wholesome and useful. *Olaus Petri* describes it thus, *The Herb Musoroth, the Flower and Taste of which resembles to our Simpervel, and grows in marshy Grounds, about an Ell in height, is esteemed a good Medicine in Lapland. I suppose it to be a kind of Carrot,* but the Word *Masuroth* is not a Lapland but a Swedish Word, from *Mausa*, which signifies *Marshy*; or where much Moss grows; but *Lundius* assures us, that the *Laplanders* call it *Welk anigroes*, that it grows both on rising Grounds, and in the Marshes, with a long Root; its leaves resembling Tobacco, being small and long, and growing asunder as into several Branches. *Frankovius* will have it to be a kind of Parsnip; this Herb is used as a Medicine against the Colick, though the *Laplanders* do not eat it. Hard by this grows another Herb not unlike the former, both in its Root and Leaves, but only somewhat smaller, which if eaten produces Madness: Of this he gives us an Instance of a certain young *Laplander*, a Scholar in the School of *Uma*, who no sooner had tasted of this Herb, but he run Mad, and for two Months together traversed the Woods, till by chance lighting upon some Fish, that were hang'd out in the Air to dry, he eat some of them and recovered soon after: He told afterwards, that he had cross'd nine great Rivers, but could not tell which way. And thus much of the Herbs of *Lapland*, as far as they are come to our knowledge; for hitherto no body has given us an exact Account of them; and though *Lapland* affords some Herbs peculiar to it self and others also which are to be found likewise in the neighbouring Countries, yet is their number very small, as *Olaus Petri* rightly concludes; from what Herbs are to be found in the *Eastern Bothinia*, bordering upon *Lapland*, these are his Words. *There are not near so many several kinds of Herbs in Lapland, as are to be met*

with in Sweden. This I gather from what I have observed in the Western Bothnia (for I never was in the Summer in Lapland) which bordering upon a great part of Lapland affords not above Fourscore Simples (as they call them) that ever I could get sight of. For Agrimony, Celidion, Peneorial, Cumfrey and many more such like, which are common in Sweden, are not to be met with here. We will not proceed to the Moss, which is of different kinds. The first is the Tree-Moss, hanging without from the Boughs of the Pitch-tree, and sometimes also of others; the Swedes call it *Leaf*. The Second, which grows in vast quantities all over Lapland, and furnishes their Raiment, especially in the Winter, with Food, is a Ground Moss, of a White Colour, with long, thin and small Leaves, of about a Foot high. The third kind is also a Ground Moss, but grows not so high, the Leaves are less, of a fine Green Yellow Colour. This Moss does not agree with the Fowl, for which reason the Laplanders cut and mix it with the Baits when they have a mind to catch them. The fourth is also a Ground Moss, very low, with thin and smooth Leaves, of a Red Colour. Samuel Rheen calls it, *The best Red Moss, which grows plentifully in Lapland*. For by reason of its softness they use it, instead of Feathers, to lay under new born Babies as we told you before. I have seen also a fifth kind with much broader and longer Leaves, which they say the Natives call *Fatona*, and is look'd upon as an excellent Remedy against sounding Fits, if chop'd and taken in Broath. But I much question whether it be a Species of Moss, but rather the *Angelica* cut in small pieces, and prepared and kept under Ground, according as we related before. Last of all comes their Grass, this is also of different kinds. The best is a short, smooth and juicy Grass, which grows in the Valleys among the *Fillice* or *Norway* Mountains: the second kind, which commonly grows in other Places, is longer, thicker, rougher and very dry. The third kind has also long but soft and small Leaves, which is chiefly made use of by the Laplanders, to put into their Shoes and Gloves, the better to defend themselves against the rigour of the Cold as we told you before. This Grass grows along the Banks of the Rivulets, which run through the Plains of the Woodlands of Lapland; they cut and dry it in Autumn.

mn, and tye it up in great Bundels or Trusses, and exchange it with the Mountaineers, for young Raindeer, Cheefe and such like Commodities. And thus far we have communicated to you, what is come to our Knowledge, concerning the Herbs, Shrubs and Trees found in Lapland.

C H A P. XXXII.

Of the Metals of Lapland.

THE Antients did suspect, but never were certain in their Opinion that Lapland, Scandinavia, and some other most Northern Provinces did afford any Metals. This is the reason that no mention is made of it by them: *Olaus Magnus* positively asserts, that none were ever found there: *In the utmost Northern Provinces no Mines are found hitherto, no Iron, Copper or Silver, though Job says, That Gold comes from the North*; and for this reason also the Laplanders were constrained to join their Boats together with Osiers instead of Iron Nails. But in our Age, viz. 1635. under the Reign of Queen *Christine*, a Silver Mine was discovered at a Place called *Nasafjäll*, in the Lapmark of *Pitha*, not far from the Mountains that divide Sweden from Norway. *Samuel Rheen* gives us the following Account of them. *This Silver Mine is about Threescore Leagues distant from the Parish of Pitha, or Skiælleft, not far from the River Skiælleft, where it takes its first rise among the Mountains of Norway. Torneus also mentions them, If what Paracelsus Propheesies be true, viz. That in the North, betwixt Sixty and Seventy Days, there will be found vaster quantities of Metals than ever was seen in the East, and computes the time out of Apocalypsis; then certainly these vast Ridges of Mountains (the Fellices betwixt Sweden and Norway) must contain a prodigious quantity. The rich Silver Mine at Nasafjäll, in the Lapmark of Pitha, is a convincing Instance that he was not altogether mistaken.*

This is the first Mine discovered in Lapland, by a certain

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tain Laplander, call'd Loans Person. This Silver Mine says Samuel Rheen, was first discovered 1635. by a certain Laplander, call'd Loans Person, an Inhabitant of Pitha by Trade a Dimond-Cutter and Pearl-Fisher. This Mine was first opened under the Direction of my Lord Eric Flemming, Baron of Lars, and now one of the Senators of the Kingdom, and chief Director of the Company of Mines; who likewise caused a Melting-House, with other Conveniences to be built there at the Company's Charge. In the Year 1635. says Samuel Rheen, one Hans Philip was by Order from the other Regents of the Kingdom, sent together with one of the Directors, to open the Silver Mine of Nasa, in the Lapmark of Pitha. But this is rather a Lead than a Silver Mine, which is easily work'd, and separated. This Mine, says the same Author, has a rich Vein of Lead, not difficult to be Work'd, as being not of a hard Stone, but rather of a sandy Substance, and consequently easie to be broken; they work it by means of Bores, and break it by the help of Gunpowder. His meaning is, that they can't work through the Ore with Pickaxes, but by boring holes which they fill with Gunpowder, and after they have closed the Mouth well, set Fire to it through a small touch-hole, which blows the hardest Stones in pieces. But they reap'd but a small time the benefit of this Mine, the same being 1658, in the War betwixt Sweden and Denmark, spoil'd by one Van Anen, the Danish Governour of Norway. Nasa fiell, says he, was in the last War spoil'd and destroyed by Brahca van Anen, the Governour of Norway; since which time it was not thought worth the while to cleanse and rebuild it; because it would have required vast Charges, before they could expect any Benefit of it; an Enterprize too hazardous to be undertaken by any private Person. The Second Silver Mine is in the Lapmark of Lublah, call'd Kiedtkievari. This was first discovered 1660, by a Laplander call'd Jonan Petri an Inhabitant of Torpenjeur. Of this Samuel Rheen gives us the following Account, In the Year 1660 another Silver Mine was discovered, call'd Kiedtkivari, by a certain Laplander, whose Name was Jonan Petri, at Torpenjeur in the Lapmark of Lublah, about 32 Swedish Miles from the Parish Church of Lublah. He tells us farther, that this Mine is in the midst of the Village Torpenjeur, on one

ne of the high Mountains (about two Leagues below
 e top) which divide Sweden and Norway, about six
 leagues from *Røedstad*, a Village of Norway; betwixt
 is *Kiedtkivari* and *Redstad* lies that high and famous
 Mountain *Daorfiell*, in the Road that leads from the
 line into Norway; but is not passable in the Winter, by
 reason of its prodigious height, which makes it subject to
 such prodigious Hurricanes and Tempests, as to render it
 impassable at that Season. Here is a very rich and broad
 silver Vein, lodged in a hard white Flint Stone. *This*
Silver Mine, says *Samuel Rbeen*, contains a Vein which
 stretches to a large extent, in a hard White *Marchasite*
 Stone: *This Vein has been opened in divers Places, and was*
found every where of the same Goodness. The chief Incon-
 veniency here, is the want of Wood, which must be
 conveyed thither at a League and a half distance: They
 supply this want by Gunpowder, which they use as we
 told you just now. The Melting-House where they
 separate and purify the Oar, is about five Leagues distant
 from the Mine, being situate in a pleasant Place, at the
 confluence of several Rivers, especially the *Ruickjock* and
Darijock, from the first of which the House has borrow-
 ed its Name. Near it is a large Wood full of Shrubs,
 good Herbs and Grass, especially Currans. They are
 well stored with all sorts of Fish, viz. Salmons, Trouts,
 Pikes, Perches, and such like. In the Summer there is
 an easie passage from thence by Water, till within a few
 Leagues of the Church of *Lublub*, and a convenient re-
 turn from thence to the Melting-House, and so further
 to the Bay of *Botknia*. This Silver Mine is maintain'd to
 this Day by the Curriers, who receive considerable Re-
 turns from thence. Besides these two there are several
 other Mines, but are not work'd in, either because they
 lay in remote Places, of very difficult Access, where no
 body cares to expend vast Sums, before they can ex-
 pect to reap any Benefit by them, a thing that agrees not
 with every Man's Purse. One was discovered by *Lau-*
reatz Andrew, a *Laplander*, of the Mountain of *Tiurro-*
vare. Another by the same Person, but a League distant
 from the Mine of *Kiedtkivari*; and a Third about two
 Leagues more from the East. At the first opening of the
 Vein they found the Oar lodged in a soft Stone, but as
 they entred deeper it grew very hard, and impenetrable.

The first was found 1670, according to *Samuel Rheen*. The last Summer a certain Laplander, an Inhabitant of *Torpenjeur*, who's Name is *Laureatz Andrew*, shew'd piece of rich Silver Oar, which he said was faln from a Rock about ten Ells high, in the Mountain *Tiurovari*, at the top of which no body can ascend, without manifest danger of his Life. This *Samuel Rheen* writ 1671, so that the discovery was made the Year before. The other two were found before, and they are not without hopes that more will be discovered in time. It is very probable says he, that more Silver Veins will be found yet, several Laplanders, having promised to make considerable discoveries of Mines. He alledges the reason why they are not very forward in making these Discoveries; because they are afraid to be forced to Work in the Mines, a thing not at all agreeable with their usual lazy way of Living. There is no Question, says he, but there are several more Mines in other Places, neither are the Laplanders ignorant of it; but nothing being dearer to them than to live idly without undergoing any hard Labour, they will not discover them, for fear of being compell'd to this Drudgery. Besides these Silver Mines, there are also Copper Mines in Lapland. One of these is in the *Lapmark* of *Torna*, call'd *Svappawabra*, near the River *Taorge*, about 27 Leagues from the Town *Taorge*. This Mine was first discovered 1655, by a certain Laplander, who shew'd a piece of the Oar to one *Eric Ericson*; it is a good and rich Vein, but its Situation somewhat inconvenient for Carriage. This I told you according to the best Information I could get from several creditable Persons; but understand since, that this Mine was discovered 1654, by *Mr. Abraham Rheenstiern*, one of the Directors of the Company of Mines, who brought the first Pattern of the Oar to *Stockholm*, upon trial a Hundred Weight of Oar yielded Forty Pounds true and good Metal; which made him resolve to go on with this Mine, as he writ to me himself, and sent me a Pattern of the said first Oar, which was tried at *Stockholm*. There is another in the same *Lapmark*, about three Leagues more to the North, discovered likewise by a Laplander, 1668. The Vein is none of the best, being mix'd with abundance of Iron, for which Reason it is not so much regarded as the former; it is call'd *Wittaagi*. The Oar of both these

These Mines is carried by Water to the Melting House of *Kacagis*, where after it is purified, it is further conveyed to *Torna*. Here are likewise some Iron Mines; for in the *Lapmark* of *Torna*, there is an Iron Mine just by the Copper Mine call'd *Swappevabra*, springing both out of the same Mountain; this Mine affords excellent Iron. There is another Iron Mine in the same *Lapmark*, call'd *Junes vande*, discovered 1640 by a *Laplander* living thereabouts. It lies about 22 Leagues from the Town of *Torna*, whither it is carried from the Melting Houses of *Kacagis*, where they cast both the Iron Bars, and purify the Copper Oar. *The Iron Oar*, says *Johannes Torneus*, lately dug out of the Mine *Junelvarido*, in the *Lapmark* of *Torna*, is carried from thence a great way, to the Melting Houses of *Kengær*, to be cast into Plates; it is excellent in its kind, and found in such vast quantity, that it is believed it will supply us for ever. From whence it is apparant, that this is a most excellent Vein. It is not long ago since another Copper Mine was discovered in a certain Mountain of the *Lapmark* of *Torna*, call'd *Ranavara*, not above a League from the Ocean, and as much from *Tivisfurdén*, to the North; this Mine is richer than all the rest; because 100 weight of Oar yields 50 Pound of Copper, as *Mr. Rheenstrem* assures me, who has likewise sent me a Pattern of the Oar. I have also a Pattern of Oar belonging to another Copper Vein in the *Lapmark* of *Torna*, discovered in a Mountain call'd *Mangna warra*, 1674. It seems to be a good Vein, but has not hitherto been work'd in; the Patterns being only Pieces of Oar. In the same *Lapmark* is also a Third Iron Vein, in the Mountain call'd *Gillewara*, about five Leagues from *Suappewara*. This is a very fine Mine, *Mr. Rheenstrem* has sent me a Pattern of the Oar, and tells me, that the Vein runs through the whole Mountain. There is another Mine of the same kind in the *Lapmark* of *Lubláb*, call'd *Petziwara*. In the Mountain *Fellices*, says *Samuel Rheen*, is a fine Iron Vein call'd *Petziwara*; a League and a quarter distant from *Quikioch*, here the Iron Stones fall frequently down from the Mountains. But the two first of these Iron Mines are only work'd in; the third lies neglected for fear of the Charges. In the Year 1671. there was a Discourse of a discovery of a Gold Mine here, but nothing

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thing of certainty being come to my Knowledge concerning it, I will not insist upon it any longer; though notice has been taken of such a Mine to have been found in Sweden, under the Reign of King *Gustave I. Olav Magnus* says thus, *Job says, that Golden Mines shall be brought from the North: It is now reported, that King Gustave has found out a very rich Mine.* But this was no more than a rumour founded upon hearsay, as the Event has sufficiently shewn, no such Mine being heard of there since that time.

C H A P. XXXIII.

Of their Stones, Jewels, and Pearls.

WE proceed from the Metals to their Stones, of which *Lapland* has very many and large ones, but so harsh, rough and hard, as scarce to be shaped or fitted for use with the hardest Iron Instruments; they are of an Ash colour, like as in other Parts. Besides these there are many Stones found on the Banks of Rivers and Lakes, which resembling in shape some Creatures, are in great esteem among the *Laplanders*, who adore them like the Gods, under the Name of *Storjunkare*, as has been told before. In the *Lapmark* of *Torna*, near the Mine *Junesuando*, on the Banks of the River *Torna*, are found certain yellow flat round Stones, not unlike our Counters, of the bigness of half a Crown; they appear as if they were made of Dirt, but are as hard as a Flint. Mr. *Graffe* in his Letter to me, says, *Immediately below Junesuando or Junufuando are found a kind of yellow Counters, near the River side, and that in great quantities.* I will give you the Draught of them hereafter, with that of the Crystal, mark'd with B. In the Mine it self are found certain Stones of an octangular Figure; they are Transparent and Polish'd by Nature it self; they seldom exceed the bigness of a Hasle-Nut, and are generally less; and contain but a small share of Metallick Substance, but abundance of Sulphur. I have likewise given you the
Draught

draught of them at the end of this Chapter, mark'd
 with C. Whether there be any Magnets in *Lapland* is un-
 certain as yet; for what *Olaus Magnus* says concerning
 them, has a reference to the Mountains, under the Poles,
 which some have thought to be full of the Loadstone.
 His Words are these, *Loadstones (the common Guides of Lib. 2.*
Sailiners) as big as Mountains are found in the utter- c. 26.
most Parts of the North. Since he makes Loadstones
 Mountains, he did not speak of *Lapland*, where no Mag-
 netic Mountains are to be met with, though some are of
 Opinion, that *Lapland* affords some; neither are they
 altogether Strangers to Precious Stones. *Some of the*
Lapland Mountains, says Bureaus, afford Precious Stones.
 He calls them *Diamonds, Amethists and Topazes.* But his
Diamonds are no more than our common Crystals, as is evi-
 dent from their shape. These grow frequently in *Lapland*
 upon the Rocks, some larger some lesser. For some come
 in bigness near to a Child's Head; of which I remem-
 ber I have seen several at my Lord *Eric de la Gardie's*
 House. They are commonly singular, each side ending
 a Pyramid; though they are not all perfectly shaped a-
 like: Some of them are very White, Transparent and
 Bright, not inferiour to the Oriental Crystal; some
 are cloudy and with Black and Yellow Spots, Veins or
 Cracks: Some are Smooth and Polish'd by Nature, o-
 thers Rough. They exceed all other Crystals in hard-
 ness, even those call'd the *Bohemian Diamonds.* The
Laplanners use them instead of Flints, to strike Fire
 with, and when striked with a Steel, they yield more
 Fire than any common Flint. I keep some of them by
 me in a *Lapland* Pouch, with the same Steel that be-
 longed to the *Laplanner*, who used to wear it; some Jew-
 ellers have had the cunning to polish these *Lapland* Cry-
 stals so finely, that, after they were set, they were sold
 them for true ones, even to those People that understood
Diamonds very well: I have given you a Draught of
 one of the biggest of these Crystals in its natural
 Shape, at the the end of the Chapter, mark'd with A.
Bureaus also speaks of Amethists, and I remember to
 have seen some that were brought out of *Lapland*, but
 they were flat and full of Clouds, in no wise compara-
 ble to those of *Bohemia*; however, I have been told,
 that sometimes, but rarely, they find most excellent ones.

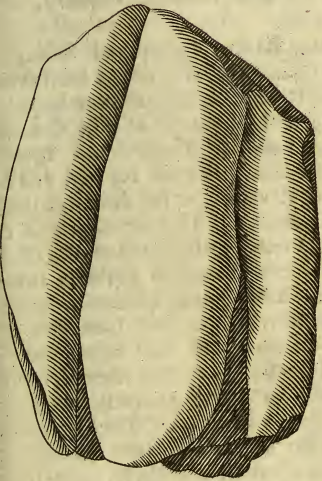
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The same is to be observed in the Topaze, likewise mention'd by *Buræus*; I have one by me resembling a Crystal, except in its Colour, which is a pale Yellow; and as far as I could learn, all the rest are such, and consequently are not so Bright, or approaching in goodness to those found in other Places; for it seems the Northern Climate has not the same Quality to endow them with vigorous and lively Colours, as the Eastern Parts. Under this Head we ought also to take notice of the Pearls, though they be no Stones, some *Laplana* Rivers afford them; for which reason certain Pearl Fishers are appointed among the *Laplanders*; such a one was *John Oterfon* (the Son of *Peter*) mention'd by *Samuel Rbeen*, to have been the first Discoverer of the Mine *Nasafiel*, for he calls him a *Diamond-Cutter* and *Pearl-Fisher*. Neither are the *Lapland* Pearls altogether Contemptible; *Olaus Magnus* makes them indeed of a pale Colour, when he says, *After we have given you an Account of their Fishes we must not pass by in silence their Pearls; wherefore it is to be observed, that in these Northern Parts there are certain Rivers affording good store of Precious Stones, but especially Mussels, which contain well colour'd Pearls, tho' somewhat pale, by reason of the Coldness of the Climate.* For it is undeniable, that most of them want that lively Brightness which makes the Oriental Pearls so Valuable, though now and then one is found, not inferiour in Beauty, or any other Respects, to them; nay in bigness, and an exact round shape, they challenge the Precedency; it being a rarity to meet with any Pearls here, that are come to their full Maturity, but what are exactly round; but those not come to Perfection, and those in great quantities, are flat on one end, and round on the other side; the last is of a bright shining White, the flat side of a cloudy dark yellowish Colour, of both which kinds I keep some by me; and it was not many Years ago since I saw a Pearl brought out of *Bohnia* to *Stockholm*, of so bright a Colour, and so exactly round, that a certain Woman of Quality offered 120 Crowns for it, the Jeweller protesting at the same time, that if he knew how to match it, he would not sell them both together under 500 Crowns. So that *Lapland* has whereof likewise to boast of this kind.

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Ca. 21.

These

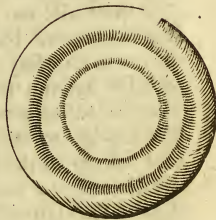
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B



These Pearls are not bred here in such large, flat or round Shells, resembling our Oyster Shells, as the Oriental ones are, but in hollow Muffel Shells, of an oblong Figure, like unto our Muffels; neither does the Sea only; but the Rivers produce them, as may be gathered from *Olaus Magnus* his Words. Those Pearls that are not come to Perfection stick close within the Shells; but those come to Maturity are loose and drop out as soon as the Muffels are opened.

C H A P. XXXIV.

Of their Rivers and standing Waters.

Lapland has as many Rivers, Lakes and Springs as any other Country can boast of; as has been shew'd already. Their chiefest Rivers are such as have imparted their Names to the several *Lapmarks* of this Country viz. *Umcao*, *Pitbeao*, *Lubleao*, *Torneao* and *Kimiao*. All these rise out of the Mountains of Norway, and being augmented by many Rivulets, at last discharge themselves in the Bay of *Botbnia*. The River *Umao* is increased by the Rivers *Vindilow*, *Pithao* and *Skiallesre*. *Lundius* assures us, that it is a common Opinion among the *Laplanders*, that this River *Umao* rises with a slender Spring in the Mountains *Fellices*, that soon after it is swallowed up under Ground, and rises again near a Lake, through which it passes, as well as through several others, by which as well as by the many Rivulets that join with it, it becomes a vast River. The River *Lublao* receives another lesser one of the same Name, and the River *Kimiao*, once call'd *Avilajocki*, both being very considerable for their bigness, as being augmented in their Course by innumerable Rivulets. So the River *Lublao*, which has a double Source, receives in its lesser Channel, the Rivers *Puariiaus*, *Kardiioch*, and several others. All over Lapland, says *Samuel Rheen*, you meet small Rivers, which coming down from the Mountains *Fellices*, fall into the great ones. In the *Lapmark* of *Luhlaha*, you have these following Rivers, *Kadriioch*, *Darriioch*, *Quickioch*,

Quickioch, Kittagioch, Siitijoch, all which exonerate themselves into the lesser Channel of the River Luhlao; besides many more, and so make one large River. The same is to be said of its other Channel, which is much larger, and call'd Stoor-Lublao. In the same manner, says he, many Rivers join themselves with the River call'd Stoor-Luhlao. So the River Torneao is augmented by the Rivers Saungama, Tangelao, and several lesser ones. And thus with all the rest; so that those beforementioned great Rivers are not inferior to any others either for their bigness and depth, or for the swiftness of their Currents. Besides which it commonly happens once every four or five Year, that these Rivers by the melting of the Snow and Ice on the Mountains Fellices, overflow the Banks on both sides. And because they run through many rocky Places, they have this peculiar, that they are full of Cataracts, or Water-falls, which fall with great noise and violence from the Rocks, and therefore in some places are scarce Navigable; such a one is the Cataract in the Lapmark of Lublab, call'd Muskaumokke, another call'd so, and third call'd Niomesaski, or the Hares Leap, because the River Luhlao forces its way through so narrow a Passage, betwixt two Rocks, that a Hare may leap from one to the other. Such like are also found in the Lapmark of Torna; the most famous ones are, Tarrafros, near the Mountains of Norway, which by Torneus is stilled a very violent and swift Cataract. The next is Cangerbrukifors, and next Lappiafors; then three more falling close within one another, call'd by one Name Pulloforsez; besides these Kettilefoas and Kukulafors, this last is near the Torrent Torna. These Cataracts are a great hindrance to the Ships, nevertheless are they very beneficial to the Melting Houses, and afford incredible plenty of Fishes. But besides these Rivers, Lapland is provided with so vast a number of Lakes, that it will suffice to give you the Names of a few out of so many. In the Lapmark of Lublab you meet with following Lakes, Saggat, Rettack, Pinijaur, Skalka, Lyttiioch, Wagkijaur, and Karragier, the last of which exceeds all the rest in bigness, and altogether have great store of Fishes of several kinds. Within the Lapmark of Pitba these following Lakes are worth taking notice of, Horsnokiandijaur, Arsuifierse (which according to

Lundius

Lundius has 18 Leagues in compass) and Pieskejaur, and above all the Lake call'd *Stoor Afuan*, being of so vast an extent, that it contains as many Islands as there are Days in the Year. *Stoor Afuan*, says *Torneus*, a Lake in the Lapmark of *Piiba*, has as many Islands, as the Year Days. But the Lake call'd *Enaretrusk*, in the Lapmark of *Kimi* exceeds all the other Lakes of Lapland in bigness: *Wexovius* describes it thus, Not to mention here that great Lake of Lapland *Enaratresk*, situate under the Pole, which contains incredible rocky Islands, ascending like Pyramids, but destitute of Inhabitants. He speaks without Hyperbole, when he says that this great Lake contains innumerable Islands; for *Torneus* asserts it for a Truth, that its extent is so vast, that no body ever could survey or find out all its Bays or Creeks. He says thus *Likewise the same Enaretrusk*, in the Lapmark of *Kimi* contains innumerable Islands, which is of so vast a Circuit that never any Laplander lived long enough, to this Day to have viewed and found out all its Creeks. There are many more Lakes in Lapland, not so large in compass as these, but abounding in Fish to a Miracle. The Laplanders call them *Sailo*, i. e. Holy, because they ought to be kept undefiled. These Lakes, says *Torneus*, are by the Laplanders call'd *Saivo*, i. e. Holy, because they look upon them as Sacred, and will not allow the least Dirt to be thrown into them. In some of these Lakes, says *Lundius*, the Fish are very Fat, in others very Lean, though they are at a small distance from one another. Some of these Lakes have this peculiar, that they are double-bottom'd, so that there is another Lake under the bottom of the first, the Fish leaving sometimes the uppermost, and retiring into the lowermost Lake; whenever this happens the Superstitious Laplanders offer Sacrifices to the titular Gods of these Lakes, to appease their Anger, which they suppose to be the reason of the Fishes retiring into the lower Lake. Because, says *Johannes Torneus*, most of these Lakes have two bottoms, and the Fishes retire into the lowermost Lake, they frequently offer Sacrifices to them, some keeping still the Remnants of their antient Superstitions, as if certain Demons had the tuition of these Lakes, whose Anger ought to be appeased. *Lundius* makes this farther observation, that there are certain Springs in Lapland, which rising out of a Sandy bottom,

very cool in the Summer, they twirl on the Surface of the Water as if they were stirr'd about with a Stick. About half a League from the School *Luksala*, in the Lapmark of *Uma* is such a one, the Waters of which are accounted very Wholesome; it divides its self into three small Channels, the first of which turns to the *East*, the second to the *West*, and the third to the *North*. This Water never Freezes, though put in a Vessel; the *Medes* cure the Tooth-ach with it.

C H A P. XXXV.

Of their Grounds and Mountains.

[Their Grounds, which I have reserved for the last Chapter, is not in the same condition throughout *Lapland*, being much better and more fit for the producing of Herbage, near the Confines of *Bothnia*, as those can witness who have thereabouts Planted and sowed Colworts, Turnips, Parsnips, Reddishes, and such like, in their Gardens. In most other Parts it is either Boggy, by reason of the many Mashies, or Stony because it is full of Rocky Hills or Mountains; besides that they have many Tracts of barren Sands, which being sometimes raised by the Wind over a great part of the Circumjacent Country like Snow, especially near the Mountains of *Norway*. Here, says *Torneus*, you see nothing but barren Grounds, covered all over with Sands. And *Olaus Petri Niurenus*, *Lapland is in the Summer very Boggy, and scarce passable, in other places Sandy and rocky*. These Sands are sometimes very dangerous to Travellers, for when they are blown over the Snow, Men and Beast are unawares swallowed up in them. Concerning the first *Torneus* says thus, *Here and there you see vast heaps of Snow, which, because they cannot be dispersed by the Winds, are congealed by Day by the Sun, and by Night by the Shadow, to such a degree, that they appear like Ice. If they happen to be covered with Sands blown thither by the violence of the Winds, Travellers, who can scarce be aware of them, happen to pass over them,*

B b

so

so that if the congealed Snow gives way, they find the Grave here, no body being able to help them. Concerning the last his Words are these, If a Traveller happen to surprized by a Tempest among the Mountains Felices, has good luck if he escape with Life; for in the Winter all is covered with Snow, in the Summer with Sands, which are forced thither by the Winds. Towards the North side they are raised to the height of vast Mountains, call'd by the Swedes *Fiell*: The Lapland Mountains, says *Torneus*, are in the ancient Swedish or Island Tongue call'd *Fiell*. But the Laplanders call them *Tudder*, The Mountains Felices, says *Samuel Rbecc*, are by the Laplanders call'd *Tudder*. *Cluver* gives the Name *Sevo* to the whole ridge of these Mountains; for speaking of Norway he says, Its Eastern side is enclosed by the Mount *Sevo*. This he has taken of *Pliny* who says that Hereabouts live the *Ingevenes*, a famous Nation of Germany, and the first of them. The vast Mount *Sevo*, no inferior in bigness to the *Riphean Mountains*, extending the Promontory of the *Cimbrians* makes here a vast Bay call'd the *Sinus Codanus*, which contains many Islands and among the rest the famous Isle of *Scandinavia*. *Adrian* of *Bremen* calls them the *Riphean Mountains*; in his *Scandinavia*, speaking of Norway, he says thus, It is limited by the *Riphean Mountains*, the utmost Boundary of the World. But he was misled into this Error, by not rightly understanding the Words of *Pliny*, and some other Geographers, such as *Solinus*, *Orosius*, and others. But however they differ in the Name, it is unquestionable what *Pliny* asserts, viz. That they are Mountains of a vast extent, not inferior to the *Riphean Mountains*. The tops of these Alps, says *Olaus Petri Niivenius*, seem to reach the Sky. And *Johanneus Torneus*, These Mountains are by the Swedes call'd *Fiell*, by the Finlanders *Tundur*, and by the Laplanders *Tudder*, being of such prodigious extent and height, that at a distance they appear like Clouds. And in another Passage, It is incredible what vast extent and height these Mountains are, when Travellers come within some Leagues of them, they appear like so many Clouds above the Horizon, sufficient to strike Terror into those that are to pass them. The tops of these Mountains are always covered either with Snow or Sand and Stones. On the top, says he, you see nothing but

at Sand and Rocks. And Samuel Rbeen, The tops of the Mountains of Lapland are very high, nothing to be seen there but Snow both Winter and Summer. The beginning and extent of these Mountains is described by Olaus Petri Perrenius, The first great ascent of the Mountains, that wide Norway from Lapland, begins near Zemptland, from whence extending in one continued Ridge for about Hundred Leagues Northward, it reaches as far as Arctur, or (perhaps further) a Bay on the frozen Sea. This ridge of Mountains being the common Boundary between the Provinces of Sweden and Norway divides these two Kingdoms like as a Wall built there by Nature. The Swedish Provinces, says Johannes Torneus, of the Western Lapland, Angermanland, Medelpado, Zemptland, Herrensland, Helbingland, Gostrienland, and the Dablers, are by Nature it self separated from Norway. Lundius says, that the Inhabitants of the Valleys among these Mountains relate, that if they happen to make any noise in the Evening, or the Dogs fall a barking, there appears dreadful Specters to them, and they hear doleful Voices, and see the Flames issue forth from the Mountains, which they say is done by their Idol *Storjunkare*, who has his Residence here; and that if any one be so bold to point with his Finger to the place where this *Seddé* resides, he will immediately raise vast Snows and terrible Tempests. But though this be no more than one continued Ridge of Mountains, nevertheless they rise to a much greater height in some places, than in others; which I conceive are distinguished by their peculiar Names among the Laplanders. Samuel Rbeen gives us the following Catalogue of the chiefest in the Lapmark *Lublub, Wasawari, Skinoive, Nasawari, Cenivoive, Oldawari, Niottuswagg, Keidkiwari, Zeknawari, Fierawari, Cardawari, Steikawari, Skalopacht, Darrawari, Aggousaari, Nynnas, Kaskavive, Wallawari, Skuldawari, Harrawari, Postawaari, Kasla, Seggoek, Ultiris*. I don't pass by in silence here, what Lundius relates of a certain Rock among the *Fellices*, exceeding all the rest in height, viz, That on the top of it is to be seen a Head of a Hut made of Boards, which the Laplanders say was built ever since the time of the Deluge, by certain Persons, in hopes that the Waters would not rise so high as this Rock; but there is great reason to

doubt of the Truth of this Story; because *Lapland* was scarce Inhabited at that time, and it is more probable that the *Laplanders* never heard of the Deluge till Christianity was introduced among them, neither is it likely that those Boards could have resisted the Injuries of the Weather for so long a time; perhaps they have confounded the general Deluge, with some particular one. In the same manner those in the other Provinces of *Lapland*, have their peculiar Names, to find out which, it would be a very difficult Task, and of no great purpose, so we will here put an end to this Treatise.

A Short Description of the Great Dukedom of Finland, and the Lordship of Ingermanland.

Finland is bounded to the *East* with the *Finland Bay*, and the vast *Lake Ladoga*; on the *West* with the *Bay of Bothnia*, to the *South* with the *Finnic Sea*, and the *Baltick*, and to the *North* with *Lapland*. The Natives call it *Somi* or *Soma*, from the great number of *Lakes* wherewith it abounds (*Soma* signifying a *Lake*) but the *Swedes* *Finland*, *quasi Finde Land*, the *Land of Enemies*, the *Inhabitants* thereof, before they were brought under *Subjection*, having always proved very troublesome *Neighbours* to the *Swedes*. It contains the *Seven Districts* or *Governments*, *viz.* The *Southern* and *Northern Finland*, *Cajania*, *Savolaxia*, *Tavastia*, *Nyland* and *Carelia*.

The *River Aujaraki*, upon the *Banks* of which the *Episcopal City Ahraves* stands is the common *Boundary* betwixt the *Northern* and *Southern Finland*. The last of these two extends *Eastward* all along the *Finland Bay*, being bounded to the *East* and *North* by *Tavastia* and *Nyland*. It has two considerable *Forts* call'd *Gusto* and *Rasebergh*.

The *Northern Finland* extends from the *East* side of the *Bay of Bothnia* to the *North*. It has only one *River* call'd *Cumorelff*, which exonerates it self into the *Sea*, near the *City of Biornebergh*, and three *Towns* of *Note*, *viz.* *Raumo*, *Nystad* and *Nadbendant*; besides the *Fort of Castleholm*, in a small adjacent *Island*, call'd *Alind*.

Cajania, or the *Eastern Bothnia*, (to distinguish it from the *Western Bothnia*) lies to this on the *West* side of the *Bay of Bothnia*. It is watered by many *Rivers*, the chiefest of which are *Kimielff*, which divides it from the *Western Bothnia*, and *disembogues* near the most

Northern Cape of the Bay of *Bothnia* into the Sea; *Itioelff* and *Ulaelff*, all three very large Rivers. It has but two Cities, viz. *Ulam* or *Ulo*, and *Vasa* or *Wassambul*; and as many Forts, *Cajaneburgh* and *Ulaburgb*.

Savolaxia has for its Boundary to the East the vast Lake of *Ladoga*; on the West side it is divided from *Carelia* by a Ridge of Mountains; to the North it borders upon the *Muscovite Lapland*, and to the South upon a part of *Tavastia* and *Carelia*. Here are many goodly Rivers and Lakes, which empty themselves, for the most part, in the Lake of *Ladoga*; they afford vast quantities of Fish to the Inhabitants, and the Lakes great store of Sea-Calves. The most remarkable place here is the Fort of *Nystrat*, or *St. Olaus*, built by one *Eric Axelbor* 1475, then Governor of *Aboa*, under the Reign of *Charles Cnutson VIII*.

Tavastia is surrounded to the West by North Finland; on the North side by *Cajania*, on the East by *Savolaxia* and *Carelia*, and to the South by *Nyland* and the Dukedom of *Rsebe gh*. The most noted Place here is the Fort call'd *Tavasthus*, built 1250, by *Berjer Ferl*, to keep the *Tavastians* in awe, after he had brought them under the Swedish Subjection, and oblig'd them to embrace Christianity. Here the Lake *Fende* or *Pejende* is very remarkable for its large extent: Towards the North of this Province there are many very remarkable for the great quantity of Iron, the Inhabitants fish out of them; for which reason they are call'd by the Natives *Kautilambi* or *Iron-Lakes*.

Nyland or *Niewland* is so call'd from the new Colonies settled there by the Swedes after they had reduced the *Finlanders* and *Carelians* under their Obedience. Here are only two Towns, call'd *Borgo* and *Helsingfers*.

Carelia extends all along the East side of that great and famous Danish Island, call'd *Scandinavia*; it is divided from *Russia* by the two Rivers *Piasyoki* and *Povavetx*, the first of which disembogues in the North Sea, the last in the Lake *Oncga*. These two Rivers approach within three German Leagues of another, at a Place call'd *Mansafelke*, making a Neck of Land, by which *Scandinavia* (supposed by the Antients to be an Island) is joined to the

Continent. This Province formerly comprehended that Tract of Ground which is encompass'd by the River *Kimi* to the North, by the Lakes *Pejende* and *Onga* on the West and East side, and to the South and South-East by the two Rivers *Sueci* and *Nieva*, the first of which exonerates it self into the Lake *Ladoga*; these extend in the *Finland* Bay; but now it is reduced to a much more narrow compass, containing only the Southern parts of the antient *Carelia*: It affords good Pasturage for Cattle, from whence it has got its Name, *Cavia* signifying in their Native Tongue Herds of Cattle. Whilst the *Finlanders* were Govern'd by their own Princes, *Carelia* was entirely under their Jurisdiction, till the *Muscovites* and *Swedes* began to contend for the Conquest of it. The first Division was made 1319, betwixt the *Swedish* King *Magnus II.* surnamed *Smeck*, and *George* the Duke of *Novogorod*, certain bounds being assign'd to both Parties near a Place call'd *Systerbergh*; which continued thus, without any considerable alteration, for some Ages. But that famous *Russian* Tyrant *Juan Basilowitz*, being about the Year 1609, hardly set upon by the *Poles*, he sought for Aid by *Charles IX.* King of *Sweden*, promising as a Reward for this Service to surrender into his Hands the Country of *Carelogorod*, with the City and Fort of the same Name; having before made himself Master of the Dukedom and City of *Novogorod Veleki*, or *Navagorod the Great*. King *Charles IX.* lent considerable Succours accordingly, which for that time delivered the *Muscovites* from the dangers they were in, notwithstanding which their Service was very ill Rewarded by the *Russian* Tyrant, who not only caused them to be robb'd of what Money they had received, or else acquired in his Service, but likewise refused to perform the beforementioned Conditions of surrendring *Carelogorod*. The *Swedish* King, who was *Charles IX.* being justly Incensed at this perfidious Proceeding, enters that Province with a powerful Army, carrying the Terror of his Arms into the very Dukedom of *Novogorod*. *Gustave Adolph*, the Successor of *Charles*, continued the War against the *Muscovites*, with the same Success, forced them all at last to a Peace 1616, by Vertue of which the then Great Duke of *Muscovy*, *Michael Fedewitz*, surrendered to him *Ivanogorod*, *Iamma*, *Caparitz* and *Nateburgh*, be-

sides all that part of *Carelia* the *Russians* laid claim to before,

That part of *Carelia* which depends on *Finland*, has two noted Places, *viz. Wibourgh*, famous for its Strength and its bare defence against the *Muscovites*; and *Kemboim*, by the *Muscovites* call'd *Carelogorod*, or the City of *Carelia*, *Gorod* signifying in the *Russian* Language as a strong Hold, or City. The high Grounds near the *Lake Ladoga*, are very Fertile in Corn, whereas the other Parts are very Fenny, by reason of many Rivers and Lakes in which it abounds. Amongst all the Lakes of the *Northern* Provinces, and perhaps of *Europe*, the said *Lake Ladoga* claims the Prerogative for its vast extent, being above 250 Leagues in Circumference. It has got its Name from a certain Fish peculiar to this Lake, call'd by the *Russians* *Lagdog*; the greatest part of the Circumjacent Country is under the *Swedish* Jurisdiction. This Country affords a kind of Red Crystal, commonly known by the Name of *Kenborm* Rubies.

The Inhabitants of *Finland* are next to the *Laplanders*, the least Civilized of all under the *Swedish* Jurisdiction: yet after they are trained up in Martial Discipline, make very good Soldiers, and great numbers of them are employed in the *Swedish* Armies. They retain their own Language to this Day, differing from any other in *Europe*; for they know know no *F*, neither begin they any Word with *B. D* or *G*; besides they place their Prepositions after the Word unto which they belong; make no distinction betwixt Genders, and have but one Article, *viz. She*. They were Governed by their own Princes and Laws till about the Year 1150. *Erie IX*. Surnamed the *Saint*, Conquered a great part of it, and forced them to embrace Christianity. *Berjer Ferl* Vanquished the *Tavastians*, and *Turgill Kuateson* *Carelia*, where he built the Fortrefs *Wiburgh* 1193. At present this whole Dukedom belongs to the *Swedes*, who after its Conquest settled Colonies in some parts thereof, and divided the Country among the Inhabitants by way of certain Allotments, to hold from the Crown of *Sweden*, under Condition of furnishing a certain number of Horse and Foot, in proportion to each Allotment, which being always

ways Trained for the Service of War, by certain Officers appointed for that purpose, furnishes the Swedes with a considerable number of good Soldiers upon any Emergency.

The Lordship of Ingria or Ingermanland.

Ingermanland, at present the Boundary betwixt Muscovy and Sweden, and the chief Seat of War in the Northern Provinces, Famous for the late Defeat of the Muscovites near Narva, is bounded to the East and South by Muscovy, on the West side by Esthonia (a Province of Livonia) and part of the Finland Bay, and to the North by the same Ladoga. It is a very plentiful Country, affording great store of Beasts of all sorts, but especially of *Elks* which in the Spring swam over the River Nieva into Carelia, and return in Autumn into Russia. This being formerly the chief Frontier Province of the Muscovites on that side, and Narva their Principal Place of Traffick in those Parts, (the want of which is supplied since by transferring the Staple to Archangel) contains several strong and woody Towns: (1) *Notteburgh*, situate in a small Island at the very entrance of the River Nieva, it is accounted one of the strongest Places of the North. *Gustave Adolph* King of Sweden laid close Siege to it in 1614, for a considerable time, but could not reduce it by Force, till the Inhabitants being by a certain Distemper that reign'd among them incapacitated to defend themselves much longer, surrendered upon Conditions. (2) *Ivanagorod* built upon a Rock, on a small Neck of Land, made by two Rivers just opposite to Narva; from which it is parted by the River Narva, which having its rise in the Lake *Pipus*, exonerates it self into the Finland Bay. The City of *Ivanagorod* is situate upon the River *Laga*, as the strong Fortres *Coparia*, near the Sea shore of the Finland Bay.

An Account of Livonia, with the Manners, Customs and Religion of its Antient as well as Modern Inhabitants, and the chief Occurrences that have happened there, during the present War betwixt Muscovy, the King of Poland and the Swedes:

C H A P. I.

A Geographical Description of Livonia.

Livonia or *Liestland* hath *Muscovy* on the *East*, on *West* it, is enclosed on the *Baltick* Sea, on the *South* it borders upon *Samogitia*, *Lithuania*, and *Prussia*, and on the *North* side it is divided from *Sweden* and *Finland* by a Gulph of the *Baltick*, commonly call'd the *Livonian Bay*. Its extent is of about 600 *English* Miles in length, and near 200 in breadth. It contains four different Provinces, *viz.* *Esthonia*, *Odevoa*, *Lettie*, and *Courland*, besides the Island of *Oesel*; though some have made *Harland* and *Wirland* also distinct Provinces, which are no more than certain Districts belonging to *Esthonia*.

The Province of *Esthonia* or *Esthland* being bounded to the *North* with the *Finland Bay*, on the *South* by the River *Divina* or *Dune*, and part of the Province of *Let-*
tie,

ie, to the East by Muscovy and the Lake *Pipus*, to the West by the *Baltick Sea*; and comprehends the Districts of *Alentaken*, *Wirland*, *Harland*, *Ferve* and *Wieke*.

The Capital City of the District of *Alentaken* (extending from the South to the North, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Gernean Narva* (to distinguish it from the Suburbs on the other side of the River, inhabited by *Muscovites*) Situate at 60 Degrees West: It has borrowed its Name from the River *Nerua*, near which it lies, which arising out of the Lake *Pipus*, falls with a very swift Current into the *Finland Gulph*, or *Livonian Bay*, some few Leagues below the City; but that is no small hindrance to the encrease of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to unload thereabouts. The chief strength of this City consists in its two Castles, one of which is on the same side of the River, the other call'd *Ivanagorod*, built upon an unaccessible Rock, in a Neck of Land, on the opposite side, by the *Muscovites*, and was taken from them by the Swedish King *Gustave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muscovite Narva*, where the *Muscovites* are suffered to dwell under the Swedish Protection. It is said to have been built 1223, by *Waldmar II.* King of *Denmark*. In the Year 1558 it was besieged and taken by that Famous Russian Tyrant *Juan Basilovits*, but was retaken by the Swedes 1581. It was in the last Age a place of considerable Trade, whilst it remained Incorporated with the Body of the *Hanseatick Towns*; but its Privileges being in a great measure impaired by the Swedes, the *Muscovy Trade* was from thence translated to *Archangel*. To the District of *Alentaken* belongs also the Fort of *Nieslot*, or New Fort, situate upon the River *Nerua*, near the Lake *Pipus*.

In the District of *Wirland* are only three places of Note, viz. *Wesenberg*, near the River *Wesena*, taken by the Swedes from the *Muscovites* 1581, *Toleborg*, and *Borcholm*.

The District of *Harland* extending to the North and West along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Esthonia*.

It is but small, but very strong, being Fortified after the Modern way, though its chief Strength consists in the Castle, which is built upon a Rock. It was built in the Year 1230, by *Waldmar II.* King of *Denmark*, but in 1347 sold by King *Waldmar III.* to *Goswin d' Eck*, the then Master of the *Livonian Order of Knights*. After the *Muscovites* had considerably encreased their Empire by the Conquests of the Kingdoms of *Casan* and *Astracan*, and the great Dukedom of *Novagorod Veliki* they left no Stone unturn'd to extend their Conquest on that side to the *Baltick*, by making themselves Masters of *Livonia*: The City of *Reval* finding themselves most expos'd to their Fury, submitted themselves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges against the *Muscovites*, with prodigious loss on their side; since which time, pursuant to the several Treaties of Peace made betwixt the *Swedes* and *Muscovites* 1591, 1607 and 1617, it has remained in the Possession of the first. Its Harbour is very convenient, especially for the *Muscovite* Trade, which made its Traffick very flourishing, from the Year 1477 till 1550, whilst it was under the Jurisdiction of the *Livonian Knights*; it being one of the most antient Towns of the *Hanseatick Confederacy*, and having in concert with the City of *Lubeck*, the direction of the *Northern College* belonging to the *Hanseatick* Towns, in the once so famous City of *Novagorod Veliki*; but their falling off from the said *Hanseatick League*, at a time when the *Muscovites* soon after became Masters of *Narva*, and planted the *Muscovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magistrates being not allowed to transact any thing of Moment without the Approbation of the Leading Men of the City, and sometimes not without the Consent of all the Free-men in general, the *Swedish* Kings looking upon this as dangerous to their Governoury, have found means to diminish many of their Priviledges granted them in former times by the *Livonian Knights*. It was antiently a Bishops See, but since *Lutheranism* has been Introduced, the Ecclesiastical Government is Administr'd by a Consistory and Superintendent. Here is also a Gymnasium provided with several

several Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once lately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, viz. *Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick II.* but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the East upon the Lake *Pipus*, to the North on the Rivers *Fela*, *Pernaw* and *Embec*; to the West, on the Bay of *Livonia*, and on the South it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonic* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basitovits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the
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Plot being discovered before it could be put in Execution, the *Muscovites* took a fatal Revenge upon the Inhabitants, without the least distinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the said *Ivan Basilovitch*, and *Stephen Bathor*, King of *Poland*, it was surrendred to the last, with the remaining part of *Livonia*. Not long after the *Swedish* Duke *Charles of Lude-manland* took from the *Poles*, and these again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swedish* General, took all again from the *Poles*, since which time it has remained constantly in the Possession of the *Swedes*, which was confirm'd to them, first by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Gustave Adolph* Founded an University there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chusing to send their Sons to Foreign Universities, especially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a small Town noted for nothing else, but that it has communicated its Name to the whole District: The two strong Forts of *Niewenhusen* and *Marienburg*, the first on the Borders of *Muscovy*, the last upon the Lake *Pipus*. *Tarnest* was a goodly Town whilst in the Hands of the *Muscovites*; but being taken from them by the *Poles*, they quite demolished it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemsal* are also Places of no great Consequence; but *Parnaw*, as it was formerly a Member of the *Hanseatick* League, so it was very flourishing in Trade, which is however much decayed of late, unless it be in Wheat, of which they Transport a considerable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muscovite* fashion; it is situate upon the River *Parnaw*, (from whence it has got its Name) which rises out of *Weissenstein* upon the small River *Beca*, and being in its Passage increased by the two Rivers *Fela* and *Perukcia*, disembogues in the *Baltick*, not far below this City. The *Poles* were the first who Conquered it from the *Muscovites*, but *Eric XIV.* King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd

t. by a Stratagem, and ten Years after the *Muscovites* recovered it from them, who remain'd in Possession of it till, by Vertue of the beforementioned Treaty 1582, it was surrendred again to the *Poles*, from whom it was taken by the *Suedes* 1617, and ever since kept by them, pursuant to the ensuing Treaties.

III The Province of *Lettie* is enclosed on the *West* Side by the Bay of *Livonia*, and to the *South* by the River *Dwina*; on the *North* it is bounded by the Province *Odepea*, and on the *East* it borders upon *Muscovy*. Its Capital City is *Riga*, formerly an Archbishops See, situate under 57. 30. *Min. Lat.* upon the famous River *Dwina*, which being near this place about a Mile broad, and running through a spacious Vally, exonerates it self about twelve Miles below it, into the *Baltick*. It is on the Land side defended by six regular Bastions of Brick Work, and as many half Moons and Counterscaps, lined with strong Pallisadoes. Its Buildings were formerly of Wood, after the *Muscovite* fashion, but about Twenty five Years ago, the whole City was rebuilt of Stone, and the Streets made more Regular, by express Orders from the late King of *Sweden*. It is a very Populous City, by reason of the great Concourse of trading People from *Germany*, *England* and *Holland*, that flock thither on the account of Commerce, which consists chiefly in Hemp, Flax, Wax, Pitch, Tar, Planks and Wood for Building, Skins of Bares, Elks, Foxes, and Furs of Sabies, Martins, Ermins, and such like, brought thither in the Winter out of *Poland* and *Muscovy*, in Sledges. They profess here, as all over *Livonia*, the *Lutheran* Religion, with exclusion of all others, Its Origine is very doubtful, some making *Albert* the third Bishop of *Livonia* 1196, others one *Berteld*, a *White Fryer*, Abbot of *Locken*, in the Country of *Showenburgh*, in the Diocess of *Winden*, its Founder 1189, who, as they say, made it also a Bishops See. Thus much is certain, that in the Year 1215 it was raised to the Dignity of an Archbishoprick, and made the Seat of the Matropolitan of *Livonia* and *Prussia*, which occasioned no small differences betwixt these Archbishops and the *Livonian* Knights, as also with those of the Order of *Prussia*, concerning certain Prerogatives, which were not ended till within the Reformation. About the Year

1561, when the *Livonians* were hardly press'd by the *Muscovites*, this City submitted under the Protection of the *Poles*, who kept quiet Possession of it till 1605, when it was twice but in vain, besieged by *Charles Duke of Sudermanland* (Uncle to King *Sigismund King of Poland and Sweden*) who was got into the Possession of the *Swedish Kingdom*. At last King *Gustave Adolph* took it by Composition 1621, after a Siege of six Weeks, since which time it has by Vertue of the Truce made betwixt these two Crowns 1635, and the ensuing Peace of *Oliva*, remain'd in the Possession of the *Swedes*.

The *Dunamunder Fort* (lately taken by the present King of *Poland*, and after his Name called *Augustus Burgh*) has derived its Name from its Situation, at the Mouth of the River *Dune* or *Dvina*, where it disembogues into the *Livonian Bay*. It is very Considerable, not only for its Strength, but also its advantagious Situation, it being surrounded on all sides with Marshes, and commanding the entrance of the River, which is about two Leagues below *Riga*; for which reason also certain Customs are laid there of all Merchandises Imported or Exported from the said City.

Kokenhusen, formerly the Residence of the Archbishop of *Riga*, lies some few Leagues above *Riga*, its chief Strength consists in the Castle, which is a very Antient Structure.

IV. The Province of *Courland* and *Semigallen* is divided from the Province of *Lettie* by the River *Dvina* or *Dune*, being so call'd from its Antient Inhabitants the *Cweni*; Its Capital City is *Goldingen*, but the Residence of the Duke of *Courland* is *Mittau*, situate upon the River *Mius*, a place which has little Remarkable in it, except the Castle, which has been magnificently rebuilt of late Years. It lies about Thirty Leagues from *Riga*, and was in the Year 1621, taken by *Gustave Adolph King of Sweden*, who Fortified and kept it till 1629, when by Vertue of the Truce concluded betwixt him and the *Poles*, it was restored to the Duke of *Courland*.

This Province bore its full share of those Miseries which afflicted *Livonia*, during the Wars betwixt the *Muscovites*, *Poles* and *Swedes*, till the Master of the *Livonian Knights*, and the Archbishop of *Riga*, were forced

to submit under the Protection of *Sigismund Augustus* King of Poland, who made *Courland* a Dukedom, and gave it to *Goddard Kettler* of *Nesselrath*, the last Master of the Teutonic Order in *Livonia*, to hold it as a Fief of the Crown of Poland. But *William* the youngest Son of this *Goddard*, who succeeded his elder Brother in the Government, was dispossessed of his Dominions by *Sigismund III.* King of Poland, and lived in Exile till 1619; when he was restored to the Dukedom, whose Posterity enjoy it to this Day.

The *Poles* also remain to this Day possess'd of some considerable Places of the South side of the River *Dwina* or *Dune*, among which *Dunaburgh* is the only Place worth taking notice of.

The Dutchy of *Memel* is likewise a part of the *South-eastern Livonia*: Its Capital City bearing the same Name, is Situate upon, and encompass'd by, the River *Tanger*, which not far from thence exonerates it self into the Sea, in the Gulph call'd the Lake of *Courland*, and affords a very Commodious Harbour to this little but pleasant Town: Its Castle is very well Fortified; it was built in 1250. by the Master of the Order of *Livonia*, and in 1328. sold by them to the Master of the *Prussian* Knights. In the Truce made in the Year 1635, betwixt the *Poles* and *Swedes*, it was Stipulated, that the said City and Dukedom should be surrendred to the Elector of *Brandenburgh*, who ever since remains in possession of it.

C H A P. II.

Of the Antient Inhabitants of Livonia, and their Superstitions and Customs.

It is beyond all dispute, that *Livonia* remain'd for a long time involved in the Darknes of Paganism and Idolatry, this Country being quite unknown in these parts, till in the Year 1158, a Merchant Ship of *Bremen* (or as some will have it of *Lubeck*) being forced by a Tempest into the Gulph of *Riga*, made the first discovery

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discovery of it, and the Merchants of that City having obtained leave from the Inhabitants to build a Chappel in a small Island of the *Dwina*, (thence call'd *Kirchholm*) laid the first Foundation of Christianity and Commerce there, of which we shall have occasion to say more here after, our present purpose being to give an Account of their former Idolatries and Pagan Superstitions, the remnants of which are not quite rooted out among their Posterity to this Day.

The Antient *Livonians*, as well as the *Prussians*, *Lithuanians*, and some other *Sarmatian* Nations, before they received Christianity, had many Gods, unto whom they offer'd Sacrifices. *Occopirnis*, *Antrimpus* and *Gardantus* were in the same esteem among them as *Jupiter*, *Neptune* and *Portumnus* among the Antient *Romans*: The first being by them stiled the God of Heaven and Earth, the second of the Seas, and the last the Patron of Mariners. *Potrympus* had the Patronage of Rivers and Fountains, *Pitritus* was the God of Riches, and *Pergubrius* of the Spring; so *Paranus* had the command over the Thunder and Tempests, *Poclus* the Superintendent of Darkness and the Infernal Spirits, and *Pocollus* of the Aerea Spirits. *Putsius* was Patron over the Sacred Woods and Groves, *Aufecatus* disposed of Health and Sickness, *Marcoppol* was the Patron of Noblemen. Besides these they made great account of those Demons the *Russians* call *Bantus* and *Colkis*, and the *Germans* *Erdmenlein*, i. e. living under Ground, and *Cobolds*.

To their God *Pergubrius*, the Patron of the Spring, they offer'd their Sacrifices on *St. George's Day*. The Priest with a Cup of strong Beer in his right Hand used to adore the Idol and sing thus in his Praise. *Thou dost chase away the Winter, and restorest Spring: It is to thy Power we stand indebted for the Pleasures our Gardens and Fields afford us, and that the Forests and Trees are covered with Green Leaves.* Then taking the Cup of Beer with his Teeth out of his right Hand, he drinks it off, and without the assistance of his Hands throws it backwards over his Head. The same Cup is replenish'd with Beer, and given to all the rest there present, who drink one after another, and sing to the same purpose as before, concluding the Day with Feasting and Dancing. The same Sacrifice is performed twice more every Year, viz, at the

the beginning and end of the Harvest. At the beginning, after the Sacrifice is over, they choose a certain Person there present, who cuts down a Handful of Corn, which he carries to his House; the next Day he makes the beginning of the Harvest, and the rest after him.

To their Idol *Pusseatus* they used to Sacrifice under an Alder-Tree, which consisted chiefly in Bread, Beer and Eatables; their Prayers tended chiefly to beg his Intercession with *Marcoppol*, the Patron of Noblemen, to preserve them from the Oppression of their Lords.

To the other Gods they commonly offered a He Goat for a Sacrifice; after the Company was assembled, the Priest laid both his Hands upon the Goat, muttering out, in the mean time, certain Prayers to the God the Sacrifice was intended for, to crave his assistance; after this, whose there present lifted up the Goat into the Air, whilst the Priest was Singing a Hymn, which being finished, the Goat was put upon his Legs again; the Priest admonishing the People, *to be careful that they perform'd this Sacrifice according to the Institutions transmitted to them by their Pious Ancestors, which they ought to preserve with the same Zeal for their Posterity.* Then he kill'd the Goat, and the Standers by being sprinkled with the Blood, the Women boil the Flesh, which they all Feast upon all Night, and what is left is Buried under Ground, for fear it should be defiled by Beasts.

They frequently used to implore the Aid of these Gods, to send them some of these *Erdmunlain* or Subterraneous Spirits, or of the *Cobolds*; it being their Opinion, that if these *Demons* take to a House, the Inhabitants of it will be very Fortunate, but if they leave it, it portends some great Misfortune; for which reason they used to set in their Barns, Bread, Butter, Cheese, and other Eatables, at Night, and if they found it Eaten, they promised themselves good Fortune, if not, they expected the contrary. In the same manner they did endeavour to keep the *Cobolds* (whom they supposed to dwell among the Ruins of old Edifices) in their Houses.

Nothing was more frequent among them than to entertain Serpents or Snakes, in the Corner, near their Stoves: It was the Priest's Care, to take his Rounds at certain Times to their Houses, and to conjure these Creatures to come forth out of their Holes, and to take part

of what Provisions was set for that Purpose upon a Table; if the Creature did not hearken to the Priest, they believed that nothing but ill Fortune would attend them.

They had also their Sooth-sayers and perpetual Fire, like the antient *Romans*. The First acknowledg'd the God *Potrympus* for their Patron, unto whom they address'd their Prayers, and by pouring melted Wax upon Water, pretended by the different Shapes, to predict the event of Things to come. Their perpetual Fire they kept upon a very high Mountain in *Samogitia*, betwixt *Lithuania* and *Livonia*; certain Priests were appointed to take care of it, who pay'd their chief Devotion to the God *Purgaus*, the manager of the Tempests.

The Customs observed in their Nuptials and Funerals, may likewise challenge a Place here: As to the First; after the mutual Promise of Marriage, Two of the next of Kin to the Bridegroom, were sent to her Father's House, from whence they took her, as it were against her Will, and then made their Applications to her Parents or Guardians, to obtain their Consent. On the Day of Marriage, the Bride being dress'd in her best Apparel with Bells hanging from the middle down to the Knees, was led three times round the Kitchen, and being afterwards put in a Chair, they washed her Feet with Spring Water, wherewith they sprinkled the Nuptial Bed, all the Household-goods, and the Guests there present. This done they gave her a Taste of Honey, and putting a Vail over her Face, led her round the House, where she was obliged to knock with the right Foot against every Door, a Servant following at her Heels, with a Bag full of all Sorts of Corn, such as Wheat, Oats, Barley, Pease, Beans, and the Seed of Poppies, strewed the Ground about her, constantly uttering these Words: *If you remain constant in your Religion, and be mindful of your Domestick Affairs, you will never know the want of these Things.* This done the Veil is taken off, the Bride placed at the same Time with the Guests invited to this Solemnity. Dinner being ended, they take a turn at Dancing, when some of the Women there present cut off the Brides Hair, and instead thereof put a Garland upon her Head, which she was obliged to wear till such time she brought forth a Son; then they conduct her into her Bed-Chamber, but before she would be undress'd, they

they used to employ all their best Rhetorick, to persuade her to a compliance, which however for the most part proved in vain, for they were obliged to come sometimes to Blows, and by force to throw her into the Bed, and then to leave her to the Bridegroom's disposal. About an Hour after they have been in Bed, a Cup of strong Liquor and some Bears or Kids Stones used to be brought them, which they believed to contain a fortifying quality, for which reason they also never eat the Flesh of any Creature, that has been Guelt at their Wedding Feasts.

Their Funeral Rites they performed thus: The Corps of the Deceased they dress'd in his best Cloaths, with Shoes and Stockings, and so put it upright in a Chair, whilst the nearest Relations standing about it, drink very heartily. After the Liquor was out, they began their Lamentations, and addressing themselves to their deceased Friend, ask'd him, *Why he would dye? Whether he wanted any Victuals or Drink? Whether he had not a good Wife, &c.* and so running thro' many other particulars, repeating always the same Question; *And why then wouldst thou Dye?* After the Corps was put in the Coffin, they were sure to provide it with Needle and Thread, some Bread and Liquor; As it was carrying to the Burying Place, the Relations on Horse-back surrounded the Waggon on which it lay, with their drawn Swords, striking the Air crosswise, crying out aloud, *Remove you Demons to infernal Darknes;* and whilst they were busy in putting the Corps under Ground, they throw some Mony after it. Their Widows were obliged to Mourn for forty Days over their Husband's Graves, *viz.* Mornings and Evenings, at Sun-rising and setting; and the rest of the Relations used to celebrate the Memory of their deceased Friend, upon certain set Days, *viz.* on the Third, the Sixth, Ninth, and Fortieth Days. They had a certain Form of Prayer, by which they addressed themselves to the Soul of the Deceased, as they were entering the House, inviting her to come and take part of the intended Feast. Not a Word was to be heard whilst they were at Table, nor no Knives allowed them, two Women being appointed on purpose to give to each of the Guests his Share, but without Knives. Every one there present was sure to throw some part of his Victuals and Liquor under the

Table, which they look'd upon as the Share allowed for the Food of the Soul of the Deceased; and if any thing happened to fall accidentally under the Table, it was look'd upon as a Crime to take it up, this being to be left for the Food of those Souls, whose Relations were not in a Capacity to Feast them after their Death. At the Conclusion of the Feast the Priest, who first rises from the Table, sweeps with a Broom all the Dust out of the Doors, crying aloud; *Retreat dear Souls, retreat, you have received your Share of Victuals and Drink, then retire from this House.* This said, all the Guests began to open their Mouths, and the Cup began to go merrily about to the remembrance of their deceased Friend, the Men drinking to the Women, and these again pledging the Men, till they began to be mellow, and so parted with a Kiss.

C H A P. III.

Of the Religion, Government, Manners and Customs of the Modern Inhabitants of Livonia.

HOW the Christian Religion was first introduced into *Livonia* by the means of some *Bremen* or *Lubeck* Merchants, who were by Tempest forced upon that Coast in the Year, 1258. we told you in the preceeding Chapter. The first that Preached the Gospel here, and was 1170. made a Bishop of *Livonia* by Pope *Alexander VIII.* was one *Menard* a Fryar of *Segeberg*. He was succeeded by one *Bertold* of the Order of the white Fryars, who being rather for Dragooning than Preaching the Pagan Inhabitants into the Christian Religion, soon received the Reward of his Folly, they rising up in Arms against him, and killing him with 10000 Christians, who were likely to have lost all their Interest in that Country, if the Prudence of the succeeding Bishop of *Livonia*, viz. of *Albert* a Canon of *Bremen*, had not prevented its Ruin.

For it was he, who laid the first Foundation of that Order of Knighthood, who afterwards proved the Champions of Christianity on that side; and Fortified *Riga*, which ever after proved a strong Bulwark against the Infidels. This Order, which consisted chiefly of *Germanians*, was Instituted by Authority, from Pope *Innocent III.* who prescribed them the same Rules that the Knights Templars observed in those Days, and allow'd them a third part of what they should Conquer from the Barbarians. They were stiled *Knights of the short Sword*, because they had a Red short Sword, with a Star of the same Colour on their white Cloaks, which however afterwards they changed for two *Short Swords Salterwise*. But this Order finding themselves not strong enough to cope with the Neighbouring Barbarians, that assaulted them on all Sides, they joined with the *Prussian Order of St. Mary of Jerusalem*, in the Year, 1238. in the Person of *Harman Black*, then Grand Master of the Teutonic Order in *Prussia*, whose Successors appointed always a Provincial Master of the Order of *Livonia*, who had a Dependance on the *Prussian Order*; as on the other hand the *Prussian Bishops of Culm, Pomesen and Sambland*, by degrees made themselves Suffragans of the Archbishop of *Riga*; and thus it continued, till the Year, 1513. when the Archbishop of *Riga*, with his Suffragans, and *Walter de Plettenberg*, the then Provincial Master of the Order of *Livonia*, after that memorable *Battel* fought against the *Muscovites*, in which 40000 of them were Kill'd upon the Spot, withdrew their Obedience from the Master of the *Prussian Order*, were received among the Princes of the Empire. The beforementioned *Battel* with the *Muscovites* produced a Truce of 30 Years, during which time their Successors remained in quiet possession of *Livonia*, till about the Year, 1558. when *William Furstenberg*, Master of the *Livonian Knights*, being turn'd *Lutheran*, this occasioned great Jarrings betwixt him and *William*, the then Archbishop of *Riga*; the famous *Russian Tyrant Joan Basilovits*, being then flush'd with his late Conquests of the two Kingdoms of *Casan* and *Astracan*, and willing to improve these Domestic Dissentions of *Livonia* to his Advantage, entred the Bishoprick of *Derpt* and the District of *Wirland*, with a powerful Army, Burning and Ravaging all before him,

him, wherever he came. The *Livonians* had recourse to the Empire, but the *Germans* being likewise involved in intestine Broils arisen from the late Reformation, were not in a Condition to come to their Relief; so that the *Livonians* finding themselves unable to withstand alone the Efforts of so Powerful and Barbarous an Enemy, as the *Muscovite*, the Archbishop of *Riga*, and the Master of the Order, *Godard Kettlar*, Baron of *Nesselrath*, made their Applications in the Year, 1559. to *Sigismund Augustus*, King of *Poland*, promising him an Aid of 60000 Ducats (for which they offer'd six Baylywicks in Mortgage) in Case he would assist them in driving out the *Muscovites*. But whilst the *Poles* were running upon the Matter, the City of *Nerva*, and the circumjacent Nobility dreading another Invasion from the *Muscovites*, made their Addresses to *Eric* King of *Sweden*, desiring him to assist them with Men and Money, which he refusing to do, unless they would submit to his Protection, the City and adjacent Nobility considering their present Danger, separated themselves from the rest, and acknowledged the *Swedish* Jurisdiction, in the Year, 1660.

The King of *Poland* finding the Power of the *Livonians* so considerably weakned by this Division, and thinking it below his Grandeur to accept of less advantageous Terms than the *Swedes* had obtained, refused to send them any Aid, unless the Archbishop of *Riga*, and the Master of *Livonia*, would acknowledge the Sovereignty of the Crown of *Poland*. The *Livonians* being by this time reduced to the last Shift, were forced to make a Vertue of Necessity, and to comply with the King of *Poland's* Desires, who sent thither Prince *Radzivil* as his Chief Commissioner, to take the Oath of Allegiance from them, which was done accordingly on the 5th of March, 1562. when they surrendred at the same time all the Acts and Priviledges they had formerly obtained from the Emperor and Pope, into the *Polish* Commissioner's Hands, and the beforementioned Master of *Livonia*, *Godard Kettler* was created by the King of *Poland*, Duke of *Courland*, which he and his Heirs were to hold as a Fief from the *Polish* Crown; and the rest of *Livonia* (which had not submitted to the *Swedes*) was annexed to the same Common-wealth of *Poland*.

The *Livonians* having for this time freed themselves from the Danger that threatned them from the *Muscovites*, soon saw themselves involved in new Miseries, by the Wars that arose betwixt the two Crowns of *Sweden* and *Poland*; but after the Death of King *Eric* of *Sweden*, and King *Sigismund* of *Poland*, the *Muscovites* again attempting the recovery of *Livonia*, by constituting the Duke of *Holstein* King of *Livonia*, and backing his Pretension with a vast Army; these two Crowns thought it their best Policy, to lay aside for some time their Jealousies, and join in the defence of *Livonia*, against the common Enemy; the *Swedes* had the best Success against the *Muscovites*, from whom they took *Lorde*, *Lehale*, *Habsal*, and the City of *Narva*; nay the whole district of *Wicke*, and the strong Castle of *Weissenstein* and *Caretryered*. *Steven* then King of *Poland*, being sensible that unless the *Swedish* King were check'd in the Career of his Victories, he would soon become Master of *Livonia*, judg'd it most advisable to clap up a separate Peace with the *Muscovites*, Jan. 15. 1582. by vertue of which the *Muscovites* restored to the *Poles* all *Livonia*, except what was in the possession of the *Swedes* at that time.

The *Poles* having gained this Point, and looking with a longing Eye upon the Possessions of the *Swedes* in *Livonia* did after the Death of King *Stephen*, elect *Sigismund* the Son of *John III.* King of *Swedeland*, their King, under condition, that he should re-unite that part of *Livonia* which was then under the *Swedish* Jurisdiction, with the *Polish* Crown. But after the accession of *Sigismund* to the *Swedish* Throne, the *Swedes* were so far from agreeing to this Stipulation, that what with this, and the jealousy they had conceived of his Intention of re-establishing Popety in *Swedeland* (his Father having introduced the Reformation not many Years before) they deposed him, and in his stead set *Charles IX.* his deceased Fathers Brother, upon the Throne.

This proved the occasion of a Bloody War, betwixt these two Princes, which was continued by his Son and Successor *Gustave Adolph*, who made himself Master of almost all *Livonia*, till in the Year, 1629. a Truce was concluded betwixt these two Crowns, by vertue of which the *Swedes* remained in possession of all they had Conquered in *Livonia*. This Truce was by the Media-
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tion of England, France and Holland, renewed in the Year, 1635. for 26 Years longer; but the Swedish King Charles Gustave having no less in view than the entire Conquest of all the North, took in the Year 1654 (before the said Truce was expired) the Opportunity of Invading Poland, when they were involved in domestick Broils, and harrassed by a powerful Irruption of the Muscovites into Lithuania, with such Success, that a great part of the Polish Nobility siding with him, he had almost made himself Master of the Kingdom; and would without Question have compleated his Conquest, if the Danes by a powerful Diversion had not obliged him to turn his Arms against them, to their Cost; which gave the Poles leisure both to re-unite themselves, and to recollect themselves, and by degrees to force the Swedes out of Poland; about this Time, viz. 1659. Charles Gustave the Swedish King happening to Dye, leaving but one Son, a Minor of 4 Years of Age behind, the Swedes thought it best to conclude a Peace with the Danes, and soon after with the Poles, which was brought to a Conclusion in 1660. in the Monastery of Oliwa, near the City of Dantzick; by vertue of which, among other Articles, John Casimer, the then King of Poland, renounc'd forever all his Pretensions to that part of Livonia, lying beyond the River Dwina, reserving only to himself a few Places, such as Duneburgh, Luzen, Marienhusen, &c. on the South-Side of the said River, and the Dukedom of Cawland to be holden as a Fief from the Crown of Poland, by the Dukes of that Name, ever since which time the Swedes have enjoyed the quiet possession of it till in the last Year, a powerful Irruption was made upon them by the King of Poland and Muscovites, of which more in the next following Chapter.

Since the Reformation the Lutheran Religion was Established in Livonia, which continues there without the least intermixture, especially in those Parts subject to the Swedes: Their Church Government is managed by Superintendants, with the Advice of the rest of the Clergy especially of the great Cities.

The Modern Inhabitants of Livonia must be consider'd under two different Qualifications, viz. the Nobility and chief Inhabitants of their Cities; the Offspring of the antient Germans that Conquer'd this Country, and the

Peasantry, the Progeny of its primitive Inhabitants, who are all Slaves to the former.

The Nobility of *Livonia* deduce their Pedigree for the most part from the time of the Conquest of this Country by the *Germans*; the Manners and Language and Customs of whom they retain to this Day; which is the Reason also that in most of the Churches of the great Cities, and in many others all over the Country, Divine Service is performed in the *German* Language, according to the Confession of *Augsburgh*. Their Liberties and Priviledges they have acquired by their Services they have performed against the Infidels; *Wolmar* II. first gave them Mannors to hold from that Crown in Fealty, which were afterwards confirmed to them by *Eric VII.* and the Masters as well of the *Prussian* as *Livonian* Order, made considerable Additions to their Priviledges. *Conrad de Jungingen*, Master of the Order of *Prussia*, extended the Succession of their Mannors in *Harriland* and *Wirland*, to the Daughters, and their Issue to the fifth Degree; and *Walter de Plettenburgh*, who after he had freed himself from the *Prussian* Great Masters, was made a Prince of the Empire, 1513. exempted the Nobility from all Charges and Taxes, except the Services they were obliged to do on account of their Mannors. This is continued to this Day, there being once a Year a review taken of all the Nobility, which is look'd upon as the best Nursery the *Swedes* have for to supply their Armies with able Officers, even to Generals, besides the noble Cavalry, they are obliged to raise, one of the main Strengths of the *Swedish* Forces. They strove to the utmost for many Years to preserve for themselves the Sovereign Dignity of their glorious Ancestors, till being quite overwhelmed by the irresistible Power of three Potent Neighbouring Enemies, *viz.* the *Muscovites*, *Poles* and *Swedes*, they were at last forced to submit to *Sweden*, under condition nevertheless of having their antient Priviledges preserved to them.

From hence it is, that the Government of the Country, both as to Policy and Justice (which was always Aristocratical) is still lodged in the Nobility, who choose out of their own Body twelve Persons, who represent the Council of the Country, the Governour, for the time being, supplying the Place of their President.

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Their Time of Meeting is in *January*, when they decide all Differences betwixt Parties, in a very short Method, there being no more allowed than a Declaration and Answer, upon which they give immediate Judgment. At the same time they also redress the Grievances of the People, if they have any to offer; for which Purpose they choose every three Year a certain Gentleman, who is for that space of time stiled the Captain of the Province, whose Business is to represent their Grievances to this Council, and to implore their Aid. The greatest Troubles in their Law Suits arise from the Confusion arisen betwixt the Estates in *Harriland*, *Wirland* and *Wieke*, about their Limits, during the Wars with the *Muscovites* and *Poles*; to decide these Differences, certain particular Judges are appointed, who nevertheless are never continued above three Years in the same Station; but if either of the Parties find themselves aggrieved by their Judgment, an Appeal lies to the Council of the Country, who appoint Commissioners living upon the Spot, with Authority to reverse or confirm the former Judgment. And because peculiar Care ought to be taken of the High-ways, Bridges and Cause-ways in a Fenny Country, certain Surveyers or Judges are also appointed for that purpose.

The Government of the Cities approaches much nearer to a Democratical State, being better fitted for Traffick than any other; for tho' the Administration of Justice is lodged in the Magistrates, yet in most Matters of Moment they are obliged to consult with the chief Men of every Guild or Profession, and in some extraordinary Matters, they cannot transact any Thing without the Consent of the whole Body of the Free-Men of their respective Cities.

We will not insist much upon their other Customs and Manners, being much the same with the rest of the *Germans*, it being the constant Custom of the *Livonian* Nobility, as well as the chief Inhabitants of the Cities, to send their Sons Abroad into Foreign Countries, and especially to the Universities of *Germany* and *Holland*, to instruct them in the Policy as well as Customs of those Countries.

We must now come to the second Rank, *viz.* the Peasantry; these Inhabit all the Champaign Country of

Livonia, retaining much of the Barbarity as well as Superstitions of their Pagan Ancestors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare subsistence of their Families, the overplus being reserved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Possessions they hold under them. It must be acknowledged that their Slavery is almost unsupportable; but the *Livonian* Nobility excuse this hard Usage with their Stubbornness, which is such, that unless they be oppress'd beyond all Hopes or Thoughts of relief, they would soon turn out their Masters, of which they have sometimes given sufficient Proof, when occasion has presented.

They are indeed *Lutherans* by Name, and there is scarce a Village but what has its own Church; but what with their Obstinacy and Perseverance in their Heathenish Superstitions, and what with their carelessness and little regard of a future State, they have scarce any thing that bears the resemblance of a Christian, except it be Baptism; for as to hear Sermons, and to go to Communion, they are scarce ever seen at it, except it be by Compulsion, or for some Interest relating to the conveniences of this Life. If they are asked the Reason, they alledge, that their Slavery and Drudgery is such, that it is impossible for them to apply themselves to Devotion. And to confess the Truth, this seems to be no framed Excuse; for considering, that besides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have scarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the rest give them scarce any intermission) during which time they undergo such incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Threshing and Drying of Corn, that it is no Wonder, if they rather apply these few Hours on *Sundays* for Rest than in Devotion. This insupportable Slavery, their want of Rest, and the Badness of their Diet, being nothing else but Rye Bread,

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dry Cheese and Water, is without Question the Reason, that tho' whilst the Men and Women are Abroad in their Lords Service, and lye without any distinction of Sexes these few Hours they have allow'd them for Rest in the Barns, yet they are so far from being sensible of those pleasing Motions, which are so natural to others, that it is next to a Miracle, to hear of a Bastard begot betwixt them; unless we would attribute this Defect to the Coldness of the Climate, it being certain, that in those Parts they are more regardless in this respect than the more Southern Nations; nothing being more common here, than for Men and Women to sit promiscuously at one long Table, in order to undress themselves, before they go into the publick Bath-stoves, where both Sexes are attended only by Women; and in private Houses, both Men and Women frequently enter the Bath-stoves together, without making any great Account of the Matter.

As this Slavery renders them incapable of thinking of a future State, so all their Thoughts are bent upon this Life, tho' it be never so Miserable; which is the Reason that when they take an Oath at Law, they add this Curse, *That if they Swear False, the Curse of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing else that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Esthonia*, and about *Riga*, when the Peasants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falsely, then their Children, and Cartel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceas'd Friends, savours much of the beforementioned Pagan Superstitions of their Ancestors; but they have others, besides these, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Incisions, and after they have bound them up with some red Stuff, offer their Prayers here, which always tend to temporal Blessings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they strip themselves of their Cloths; and after they have been Kneeling a while in the midst of

the Chappel, they offer a Sacrifice of Fruits and Flesh, for the preservation of themselves and their Cattel, for the next Year. The whole is concluded with Feasting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the same stamp; for, if a Peasant marries a Lass out of another Village, he fetches her from thence on Horseback, she embracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Brass Money, which is given as a Reward to the Person who opens the Wicket, through which he passes. In their return, besides a Bag-piper, Two of his nearest Kinsmen ride before on Horse-back, with drawn Swords in their Hands, wherewith they strike twice crosswise the Door, thro' which they are to enter the House, where the Marriage is to be Consummated; and as soon as the Bridegroom is seated, they fix one of these Swords in a Beam over his Head, to prevent Charms, as they say; to prevent which, the Bride also, as she passes along the Road, scatters small Pieces of Red Woollen Stuff, especially near the Crosses, where cross-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing most worth taking notice of among so barbarous a Race, is, That after the Bridegroom and Bride are set down at Table with the other Guests, they don't stay with them till the end of the Feast, for fear of overcharging themselves with strong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the best Tryal of their mutual Strength for two Hours, they return to the rest, and spend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenness, and what with Weariness, they drop down upon the Floor, and so fall a sleep together. If the Bride has been able to save a little by her Drudgery, she wares upon this solemn Occasion, a Necklace of thin Plates of Silver round the Neck, of the bigness of a Crown Piece, and one of the same Metall hanging down on a Chain from the Neck upon her Breast, of the bigness of a small Wooden Trencher. For the rest, their Garments are commonly of home-made course Woollen Cloth, the Womens Petticoats being like Sacks, without any Pleats.

Formerly the neglect these miserable Wretches shew of their Salvation, was in a great measure attributed to
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the Ignorance and Carelesness of the Country Clergy; but since by the Care of the *Swedish* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that besides their unfitnes for Devotion, by reason of the constant Fatigues they are forced to undergo, their ancient Idolatry and Superstition, has taken so deep root among them, as not to be quite extirpated by the Art of Man; for such is their Inclination for Sorcery, that they are of Opinion their Cartel cannot thrive without it; for which reason, Fathers and Mothers, among these Peasants, are as careful to instruct their Children in it, as we do in the Cathicism and other good Morals. To elude the Effects of Charms, they never kill a Beast, or make a Slaughter, but they throw some part away, upon which the effect of the Charm is to fall; nay, they are so far entangled in Superstition, that if within a few Weeks after Baptism, the Child happen to fall ill, or pine away, they Re-baptize it, alledging, that the first Name was not agreeable to its Constitution, tho' very severe Laws have been enacted against it. The worst of all is, that they are so Tenacious of these Superstitions, and so obstinate in the perseverance of their ancient Customs, that nothing is able to divert them from it. Of this there have been several Instances of late Years; for these Peasants, as I told you before, being not permitted to purchase any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare sustenance of their Families, will sometimes cut or burn down some Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are strip'd to the middle, and ty'd to a Post, where they are soundly whipt with a Switch, till the Blood issues forth on all Sides; I say, there are many Instances of such among the *Livonian* Peasants, who rather than redeem this Chastisement by a small pecuniary Mulct of about 18 or 16 Pence, have chosen to submit readily to the Punishment, alledging, that rather than introduce any Novelty of this Kind, they would suffer the same Chastisement their Fore-fathers used to do before them.

C H A P. IV.

Of the Occasion and most remarkable Actions of the last Tears War in Livonia.

WE told you in the preceeding Chapters, how that the *Finlanders*, as well as the *Livonian Nobility*, hold their Mannors on the account of certain Services and allowances of Men, to be furnished in case of War. Queen *Christine* of Sweden, during the Wars in *Germany*, had granted many of these Mannors, which were Forfeited to the Crown, to such of the *Swedish* and *Livonian Nobility*, as had behaved themselves Courageously in her Service, with exemption from all Duties; by which means not only the publick Revenues were considerably impaired, but also the standing Militia of the Kingdom greatly demolished.

The late King of Sweden, *Charles IX.* (being about 25 Years ago) whilst yet in his Minority, by the influence of the *French Counsels* on a sudden entangled in a War, first with *Brandenburgh*, and soon after with *Denmark* and the House of *Lunenburgh*, who sided with the Emperor, the *Dutch*, and the other Confederates, and most furiously attack'd the *Swedes*, after their notable Defeat near *Tesirren*, *Bremen* and *Schonen*, with great Success. The King finding his Coffers empty, and his Forces not sufficient to withstand so many Potent Enemies at one time, had recourse to his Nobles; but these for the most part were for laying the Burthen upon the Commonality, and for exempting themselves from the Inconveniences which must needs attend so heavy a War as this; but the *Swedish* King having been restored to most of those Dominions, by vertue of the Treaty of *Nimwegen*, which in all likelihood he could not have recovered by Force of Arms; an Assembly of the Estates of that Kingdom was called together, in which the State of the Nation being under Debate, the Commons, consisting in the Deputies of the Cities, of the Clergy, and Peasants, remembering the Hardships they had been put to in the late War, by bearing if not all, at least the greatest Share of the Bur-

then of it, began to advise the King to re-assume these as well as other Grants of Crown Lands into his own Hands, and by letting the same out in Leases, both to replenish his Treasury, and to restore the State of the Militia (for which these Lands were to furnish their Quota as formerly) upon the antient Foot.

The Chief of the *Swedish* Nobility finding the Estates to persevere unanimously in their Resolution, and the King willing to hearken to their Proposals, thought it but common Prudence to shew a seeming Compliance, by a voluntary Surrender of what they were in a short time to be forced to do against their Wills, and so put all their Grants into the King's Hands, whose Example was followed by the most of the *Livonian* Nobility, and such as had obtained any Grants of Lands in *Finland*.

But as this Reduction fell very heavy upon the *Livonians*, who had always been very active in the *German* War, and been rewarded for their Services with such Lands, as were Forfeited to the Crown, by many of the antient *Livonian* Families, that sided with the *Poles* against the *Swedes*, which were very considerable: So this occasioned no small Murmuring among them, many of these Estates having already been transferred by Purchase, Marriage, or otherwise, into other Families.

Augustus the present King of *Poland*, finding his Subjects very pressing to send Home his *Saxon* Troops, after his quiet Establishment upon the *Polish* Throne, thought he could not pitch upon a better Pretence to keep his *Saxon* Army, at least near the Borders of *Poland*, at a time when a Rupture was every Day expected betwixt *Sweden* and *Denmark*, on account of the *Holstein* Affairs, than to revive that Article of the Peace made at *Oliva*, 1660. betwixt the two Crowns of *Poland* and *Sweden*, by vertue of which the *Livonian* Nobility were to be maintained in their Rights and Privileges, as before; not questioning but the *Livonians* would embrace this Opportunity of joyning with him against the *Swedes*.

Big with these Hopes, the King of *Poland* sent last Year, early in the Spring, a Body of about Four or Five Thousand *Saxons* into *Livonia* to invest *Riga*, which they did accordingly, threatning the Inhabitants with no less than the total Destruction of their City by a Bombardment, unless they submit to his *Polish* Majesty; It was the Opinion of most, that if at that Juncture, when *Sweden* expected

expected no less than a Rupture with *Denmark*, and dreaded the assistance of the *Muscovites*, the King of *Poland* had sent a sufficient Force to terrifie the Citizens of *Riga* into a Compliance, and to encourage the discontented Nobility of *Livonia* to joyn with him, he might have promised himself considerable Success in a Country unprovided with every Thing requisite to resist a powerful Enemy; but the small Number of his Forces not being able to produce the hoped for effect, it was judged most expedient to attack the *Dunamunder Fort*, which lying at the very Entrance of the River *Dune* or *Dwina* (upon which *Riga* is situated) commands the Passage of all Ships going out or coming into that River. Accordingly the *Saxons*, with Sword in Hand, made a vigorous Attack upon it about the middle of *March*, but were bravely repulsed with the loss of above 500 Men; but the next Day proved more favourable to their Design; for the Governour of the Fort seeing himself attack'd by fresh Troops, seconded by several Re-inforcements, thought fit to Capitulate, and accordingly surrendered the Place to General *Fleming*, Commander in Chief of the *Saxon Forces* before *Riga*, who gave it the Name of *Augustusburgh*, instead of that of the *Dunamunder Forr*.

By this means having cut off all Communication with the City by Water, and their Forces being not sufficient to Attack it in Form, they made themselves Masters of the Suburbs, where they posted about 3000 Men, to block up the Place, and a Body of *Saxon Dragoons*, and of General *Sapieha's* Guards were ordered to defend the Passages, by which he expected *Swedish* Succours from *Finland* must relieve the Place; for which purpose they Fortified also the most important Posts of *Newmolen*, *Smilings*, and the *Inferenhof*, near to their Camp, raised some Batteries against the Castle of the City, and laid a Bridge of Boats over the *Duina*, expecting every Day to be reinforced with 4000 *Saxons*, the King's Guards, and some *Lithuanians*; but notwithstanding all these Precautions, the *Swedish* Succours, to the Number of 7 or 8000 Men, arriving before these Reinforcements, *viz.* about the middle of *May*, General *Puseril*, who then Commanded in Chief, in the absence of General *Fleming*, seeing the *Swedes* ready to Attack his small Body, much harraised and diminished by a Winter Campaign, thought

it the most Prudent way to make an early and honourable Retreat, and so repast the *Dwina*, with all his Artillery, without any considerable loss.

The relief of *Riga* was no small Disappointment to the King and his Party in *Poland*, who were at that time labouring main and might with the Senators to engage the Republick in the Quarrel, under the pretence of a prospect of great Advantages; but as the *Swedish* Forces were for the most part at times employed against the King of *Denmark*, so they were not without Hopes, that after the arrival of these Forces, which were sent for from *Saxony*, they should be soon able to regain their former Post.

In *July* the King of *Poland* published a Manifesto, in which he accuses the *Swedes* of the breach of the Peace of *Oliva*, by having taken from the *Livonians* their former Liberties, and acted in a most arbitrary way in that Country; and by laying extraordinary Duties upon the Products as well as Manufactories of *Poland*, to the great prejudice of their Traffick.

In the mean while the *Swedes* had raised several Batteries on this side the River, from whence they frequently Canonaded the *Saxon* Camp, and it was generally believed that the River would scarce have been a sufficient Guard to them, if they had not been seasonably reinforced by 3000 *Lithuanians*, and the before-mentioned *Saxon* Guards of their King; and this with the prospect they had of another *Saxon* reinforcement of 8000 Men, which were already advanced as far as *Elbing*, made them conceive no small Hopes of driving the *Swedes* from their Posts on the other side of the River.

Neither was it long before the *Saxons* were rejoiced with both the arrival of these Troops, and the Presence of their King, who coming the 18th of *July* into his Camp, which he found about 20000 strong, gave immediately Orders to prepare every Thing for passing the River. Some Days were spent in making a Bridge, and providing other Necessaries, so that it was the 28th of *July* before any of the *Saxon* Forces attempted to pass it.

The beginning was made by 50 Dragoons, who swum at *Thomsdorf*, about five *English* Miles from *Riga*, over the River; but seeing several *Swedish* Horse approach against them, they soon returned with the loss

of six of their Comrades, that were drowned. Notwithstanding which a Detachment of Granadiers was sent over in Boats (the Bridge being not quite finished) and these being followed by 4000 Foot, with some Pieces of Cannon, they found means to cast up a half Moon, and some other Entrenchments, without any Disturbance from the Swede. The next Day being the 29th, towards Evening the Saxon Horse and Artillery began to pass over the Bridge they had laid cross the River, and were the next Day followed by the rest of the Foot, posting themselves near *Thomsdorf*. The Day next following, being the last of *August*, the King being resolv'd to attack the Swedes, he led the left Wing of his Army in Person, the Duke of *Courland* the Right, and General *Steinau* the main Body; the King knowing that the Duke of *Courland* must fetch a compass round a Morass, march'd very slowly along the *Dwina*, to bring both Wings into a right Line, before they charg'd the Enemy; but finding the Duke soon after to have pass'd the said Morass, and engag'd with the Enemy, he also hasten'd towards them; a Body of *Tartars* and *Cosacks* made the first Onset on that side, with great Fury, but soon after retreating towards a Place, where the Saxons had planted part of their Artillery, they opened to the Right and Left, so that the Swedes received an unexpected Salute of Cartridges from the great Guns, which broke their Ranks, at which time the Saxon Horse advanced to attack them in the Flank, which General *Welling* perceiving, and seeing himself besides outnumber'd by the Enemy, he retreated under the favour of the Night, under *Riga*, from whence he march'd the next Day, being the 1st of *August*, deeper into *Livonia*, with 4000 Horse, and 1000 Foot, leaving the rest of his Forces behind, for the defence of the City; the Swedes lost above a 1000 Men, and the Saxons but very few.

The same Day the Saxons sat down before *Riga*, which made the Governour burn all the Suburbs the two next following Days; On the 6th the Saxons advanced within half a Mile of the Place, notwithstanding a vigorous Sally made by the Besiegers, and made themselves Masters of a small Island in the *Dwina*, call'd *Lutzelholm*. On the 10th they took another Island, very near *Riga*, where they rais'd some Batteries the next Day. The

11th the King sent General *la Forest* with a Body of 6000 Men in quest of the Swedish General *Welling*, and to raise Contributions. About the 14th the great Artillery arriving in the Camp, they began to plant their great Cannon upon the Batteries, in which they were employed till the first of *September*, when they began to play furiously with their Cannon against the City, and to make the first trial of their Bombs, which set Fire in two Places, but was soon extinguished. Two Days after every thing being prepared for a general Bombardment, the whole City was under no small Consternation. but within the 10th they were rejoiced with the wellcome News, that at the intercession of the *English* and *Dutch* Ministers, the Bombardment had been delay'd for that time; neither was it long before the Inhabitants were absolutely freed of this Fear, for the *Saxons* began on the 18, 19, and 20, to level their Batteries, to carry off their heavy Cannon, and to change the Siege into a Blockade.

He sent at the same time General *Steinau* with a considerable Body to attack the Fort of *Kokenhausen*, situate some Leagues beyond *Riga*, which was done accordingly the 2d of *September*, and the Governour of the Place summon'd to surrender; who having answered that he would defend it to the last, the Cannon began to play furiously for three Days, after which the Besiegers having made themselves Masters of the Counterscarp, the Governour desired a Parley, which was granted, and the Capitulation signed the next Day, being the 7th of *September*, by vertue of which the Garrison was to be Conducted to *Riga*, which was executed accordingly the next following Day. Within two Days after the King of *Poland* having disposed his Army in their Winter-Quarters on the other side of the *Dwina*, he return'd to *Warsaw*.

But if the *Livonians* had reason to be rejoiced at the King of *Poland's* absence, they were threatned by another Storm, which did fall unexpectedly upon the City *Narva*, and the circumjacent Provinces; for notwithstanding all the Protestations of the *Muscovite* Ministers in *Sweden* and *Holland*, to the contrary, the *Czar* had no sooner notice of the prolongation of the Truce betwixt him and the *Turks*, but he entred *Livonia* with a powerful Army (some say of 80000 Men) and spreading himself

self all over *Ingermanland* three times, with great Fury, but by reason of its advantagious Situation upon a Rock, was bravely repulsed with great loss, which done, he attempted the same against *Narva*, which having but a slender Garrison, he thought to carry with Sword in Hand; but with no better Success than before *Ivanogored* the Garrison, under their Governour *Horn*, defending it self with the utmost Bravery.

The *Czar* finding that the Place was not to be carried without a formal Siege, ordered Lines of Circumvallation to be made for the Security of his Camp, with an intention to attack the Place with all imaginable vigour, as soon as his great Cannon should arrive in the Camp, but great part of his Artillery being sunk in the Morasses, was no small hindrance to his Design, and gave the King of *Sweden* leisure to come to the timely Relief of the City.

For having procured an honourable Peace betwixt the King of *Denmark* and the Duke of *Holstein Gottorp* his Ally, by his landing in Person in *Zeeland*, near *Copenhagen*, and the Conjunction of the Confederate *English* and *Dutch* Fleets with the *Swedish*, his Hands were now at liberty to make his utmost efforts against the *Muscovites*.

For which reason having set sail on the 11th of *October*, from *Carlsroon*, with a good Fleet, aboard of which were about 15000 Men, he landed safely at *Pernaw*; the 17th following he sent the two Majors *Paechul* and *Thiersenbusen*, with 800 Horse, to get Intelligence of the *Muscovites*; they had the good Fortune to meet with 2000 of them in a Village, whom they put to the rout, but advancing deeper into the Country, fell in an Ambush of 3000 of the Enemies Horse, who engaged them very furiously, notwithstanding which they fought their way thro', and with the loss of 80 of their Men, carried off most of the Booty. The *Muscovites* made also an unsuccessful Attack upon the Castle of *Weissenburgh*, being repulsed with great loss by the Garrison, consisting of 2000 Men; and the *Swedes* intercepted one of their Convoys coming from *Pleskow*.

The *Swedes* being encouraged by these Successes, and having received lately several other Reinforcements from *Carlsroon*, it was resolv'd to attempt the Relief of *Narva*.

The *Czar* suspecting their Design; had posted two Detachments on two Passes, to prevent their advancing near his Camp; but the King of *Sweden*, by the assistance of sure Guides, found means to get betwixt them and the *Muscovites* Camp, without being obliged to engage either of them; and so unexpectedly attackt the *Muscovites* in their Lines, so that after an Engagement of three Hours, he totally routed them, the *Muscovites* as soon as they saw the *Swedish* Horse break into their Line; throwing down their Arms, and betaking themselves to their Heels. The *Swedes* assert that the *Muscovites* lost 30000 Men that Day, partly kill'd, partly taken Prisoners, with the loss only of 2000 Men on their Side; but the *Muscovites* affirm the contrary, alledging that their whole Army did not then consist of above 36000 Men, they having lost a considerable Number before in the several Attacks, and by the rigour of the Season; and that they were betrayed by some of their Foreign Officers, who being with the choicest Troops posted in the two before-mentioned Passes, had kept a secret Intelligence with the *Swedes*, and avoided to come to an Engagement with them. They say the *Swedes* lost in the Attack of their Camp, at least 5000 of their best Troops, and that the violence of the Winds and Snows, which were in their Faces, together with the Surprise, judging no less than that the Flower of their Army, which were posted on the Passes, was cut off; made them not do their Duty so well as they would have done otherwise. But however it be, the number of so many Prisoners of Note on the *Muscovite* Side, shews that their Loss must have been very considerable; they were the Duke of *Croy*, Lieutenant General *Weide* and *Hankland*, Major General *Lanye*, the Colonel *Solenbergh* and *Le Foot*; tho' it must be confess'd also, that most of them were among those Troops posted at the Passes, and afterwards surrendred without striking a Stroak.

As this Defeat occasioned great Joy in *Sweden*, so it afforded no small Hopes of a Peace in the North, to the rest of *Europe*; but the late Interview betwixt the *Czar* of *Muscovy* and the King of *Poland*, at *Birsen* on the Confines of *Lithuania*, with their vast Preparations on that Side, together with the large supplies promised to the last both by the Court of *France* and *Muscovy*, seems to presage nothing less than a Bloody War on that side, unless the next *Polish* Dyet should take effectual Measures to extinguish the Flame, which otherwise is likely to spread it self on their Frontiers.

An Account of a Voyage of Charles XI. late King of Sweden, in the Year, 1694. to the Borders of Lapland, with the Observations made by Mr. Andrew Spole, and Mr. John Bilberg, two of his Mathematicians in the Year, 1695. in Lapland, and some other of the most Northern Parts of Sweden, by special Command from his said Majesty.

THE most serene Prince Charles XI. late King of the Swedes, Goths and Vandals, having taken a Progress into the most Northern Parts of his Dominions, and being willing to satisfy his Curiosity, in what he had often heard related before, *viz.* That in and towards Lapland they had their whole Day near the Summers Solstice of 24 Hours, came in the Year, 1694. some Days after the said Solstice to the City of Torneo in the *Western Bothnia*, upon the Confines of Lapland, situated about 65 and 43 of Latitude: The Horizon being somewhat hindred by the circumjacent Mountains and Woods, the said King, together with *Gustave Douglas*, Governour of the Northern Provinces, *Charles Piper*, Secretary of State, and *John Hogbuzen* Secretary of War, ascended a little Tower belonging to the Church of the City, of about 100 Feet high, on the 14th of *June*, from whence they took a view of the Sun till Eleven a Clock and 53 minutes at Night, when a Cloud covering the Sun, it disappear'd till the 12th Hour, 6 min. after Midnight, being our 15th of *June*, when

it shined out very brightly again, so that the Sun did not set, but was only hid under a Cloud, which is conformable to the Experience of the Inhabitants, who always at this Season, see the Sun all Night long in clear Weather. His Majesty was so curious as to put down in his own Table-Book this Observation, which the best of the Company having neglected to do, they begg'd his Majesty the next Day to impart to a Copy of it, which by the special Command of the before-mentioned Count *Gustave Douglas* was written in Golden Letters upon a Table fastned to the Wall of the Church, and attested by *John Hogbussen* the Secretary of War.

I underwritten do testifie, that this Account absolutely agrees with the Observation of his Serene Majesty, written with his own Hand.

Torneo Jan. 15. 1694.

His Majesty after his return to *Stockholm*, his ordinary Residence, having sent for some of his best Mathematicians, to consult with them concerning the Causes of these Phenomena's; these most humbly answered that they might depend on divers natural Causes, such as the Situation of Places, the Temper of the Air, and some other Changes, not exactly to be determined by reason of the uncorrectness of the Land Maps, it was resolved in *April 1695.* to send Mr. *Andrew Spole*, Royal Professor of the Mathematicks in the University of *Upsal*, and Mr. *John Bilberg* another Mathematician into those Parts, to make their own Observations, with all the exactness imaginable; which that it might be performed with the more conveniency, they were ordered to be at *Torneo* (where the King had made his Observations the Year before) at least some Days before the Summer Solstice, and from thence to go further Northwards, where they might see the Sun higher above the Horizon, in the Northern Meridian, by reason of its greater Latitude.

Accordingly they left *Upsal* on the 21 *May*, O. S. 1695. and the rather being as then got very Cold and unsettled in this Climate, they passed not without a great deal of difficulty thro' *Upland*, *Gestricland*, *Helsingladn*, *Medelpadia*, *Angermanland*, and the western *Botnia*, and after a hazardous Voyage of 16 Days, cross many Rivers, Lakes, and Arms of the Sea, safely arrived the 6th of *Jun.* O. S. at *Torneo*.

This City lies upon a River of the same Name, which rising in *Laplant*, divides it self in two Branches hereabouts, which joining again, before it disembogues into the Sea, makes this Island, upon which the City was Built, 1620. The Inhabitants dwelling before that time some Furlongs further to the South, where are still to be seen the Ruins of an old Stone Church. The City of *Torneo* has a considerable Trade with the *Finnlanders* and *Laplanters*, both which Languages they understand here, as also with the *Muscovites*.

The same Evening they came to *Torneo*, they blerved the Sun above the Horizon, by a most exact Clock, till 11 Hours, 15, 45, when the Sun was hid under a Cloud, and appear'd no more all that Night.

On the 7th of *June* they were for finding the true Altitude of the Sun, by two Bras Astralabes, exactly divided into De. and Mi. One of these they would have loose, the other was fixed with the Perpendicular, by which the Errors arising by the disposition, might be the more conveniently corrected; they being very careful not to make any Calculation, except the Instruments agreed exactly. They found that Day the greatest Altitude of the Sun, 47. 48. And the next following Day, being the 8th 47. 49. the 9th it proved Cloudy; the 10th they found it 47. 50. from which repeated Observations, and another made at their return, on the 18th *Jun.* in the same Place, when they found the Sun's Meridian height decreased to 47. 45. they concluded that the Elevation of the Pole falls far short of what has been laid down in the Geographical Tables, especially those of Foreigners, the true Elevation being no more than 65. 43. here.

After they had found the true Latitude, they were also for investigating the Longitude; But, as the Situation of the Places thereabouts hindred them from making any true Astronomical Observations thereabouts, so they were under a necessity of relying upon the Credit of those Land-surveyors, who have taken the best Account that possibly could be had, by Order from his *Swedish* Majesty, and to make use of these Pendulums, which were invented by the Ingenious *Christian Constantine van Huggens*, in *Holland*, for the finding out the Longitudes of Places, especially at Sea. They had three of these portable Clocks along with them (one of which shew'd likewise the Seconds) these went so exactly during their whole Journey, that they did not differ one Minute from one another. But what was most remarkable was, that in their first Observation of the greatest Altitude of the Sun at *Torneo*, and from them the true Place of the South being known, all these three Clocks wanted but 18 Min. of that Point, *viz.* the *Aurora* shewed the exact Hour of the Day of the Meridian from whence they came, and to which they were joined, when they departed at twelve a Clock, and yet did not shew them the exact Meridian of *Torneo*, because this City lies some Degrees more to the East than *Stockholm*. They had three different Maps along with them, the first of *Valkenier*, making the Longitude of *Stockholm*, 35 deg. 30 min. and of *Torneo* 40. 0. which difference of the Meridians 4. 30. gives the Intervals of time 18 Astronomically computed. The Second of *Fred. de Witt*, which makes the Longitude of *Stockholm* 36. 20. and of *Torneo* 40. 10. which difference of the Meridians 40. 50. makes the measure of Time betwixt them 19. 20. A

Third

Third by the same *de Witt* of *Scandia* makes the Longitude of *Stockholm* 39. 00. and that of *Torneo* exactly 44. 00. which being the greatest, produces the difference of the Meridians of five Degrees, whence the difference of Meridians in time is given 20 min. It being uncertain which of these two last Maps is the last or the truest, they could not determine, but this much they were convinced of, that all three neither differed much from one another, nor from their Clocks; the first agreeing exactly with them, they being just so much too slow; and the difference betwixt them and the second Map, was only one Min. and 20 Seconds, and with the Third, no more than 2 Min. They further observed, That in winding up of their Clocks, they lost Daily five Seconds, which five Seconds, multiplied with 12 produce one Minute, and the Clocks just went too slow by one Minute in twelve Days. And because they were 16 Days upon their Journey to *Torneo*, if 20 Seconds were added, for those remaining four Days, that so the number of the lost time may be 1. 20. which added to 18, wanting at *Torneo*, makes the Sun 19. 20. this agreed with the second Maps, they requiring in that time the difference of so many Minutes.

They likewise made their Observations concerning the variation of the Needle in those Northern Countries, the declination of which they found in the City of *Torneo*, to be of about seven Degrees from the North to the West, but could not give a precise determination of the Matter, by reason that the uncertainty of the Weather gave them but little Opportunity to see the Sun either before or after Noon, unless it were among the Clouds, so that a Shadow could scarce be distinguished from a *Penumbra*; besides that the time of the Solstices is the unfittest for such a purpose.

But to return to their Observations of the Sun, after they had for several Nights watch'd in vain, at last the Night betwixt the 10 and 11 of *June* being a very clear Night, they observed above three Parts of the Body of the Sun, above the Horizon, one Fourth being only below it, the Center of the Sun, appearing really above the Horizon; they made at first use of the same Tower, from which his Majesty had made his Observation, but to be satisfied whether the small height of the Turret would cause any alteration in the sight of the Sun, they chose another Place not far from thence, where they had a free Prospect, where they observed the same clear and distinct Prospect, the Sun being then but a few Hours from the Solstice, which on the following Day, being the 11th of *June*, fell out at 9 a Clock, 39 Min. before Noon.

Their next Business being, according to his Majesty's Orders, to go further Northward to a Place, where they might see the whole Body of the Sun without any Refraction, since it
was

was evident to them, that what they had seen hitherto, appear'd only by Refraction; for which reason they embark'd in such miserable Boats as the Country thereabouts affords, and after a most tedious struggling against the Stream, and vast Ice-Shoals, by the help of many Hands, and long Poles, they got at last to some *Finland* Cottages, about Ten old Miles distant from *Torneo*, where after they had refresh'd and rested themselves a little upon Raindeer Skins, instead of Beds, they made their Observations in a Night free from Clouds, and in a Place without Mountains or Woods, which might hinder their Prospect. Here they saw the whole Body of the Sun, not only entire, but also elevated more than two Diameters of its Body; which done, they proceeded the next Day on their Journey, and with no less difficulty than before, arrived the 14th of *June* at the Iron and Copper Work-houses at *Kengis*. This Night proving likewise very serene, they plainly saw the Sun from their Boats on the River, three Diameters of its Body above the Horizon.

This Place is Situated betwixt the Confluence of two Branches of the River (*Torneo*) whose right Branch owes its rise to the Lakes and marshy Places in *Lapland*; and thence from *Swadawari*, by several windings thro' *Monier* and *Kengis*; the left Branch shoots forth to the West, thro' the Lake *Torna*, near the Confines of *Norway*, and is here precipitated with such violence from the Rocks, that the Cataract near these Work-houses is esteemed 36 feet high, which is however no small Advantage to these Work-houses, which being built near a Place, where the River had a turning to the West, it is not restrained with the Wears, tho' they be of a considerable bigness.

On the 15th of *June* being a windy and cloudy Day, they took here the hight of the Sun with an Astrolabe, and at ten a Clock 15 Min. guessed by their Elevation the Latitude of the Place to be scarce more than 66. 45. They intended to have gone further into *Lapland* by the right Branch of the River, which leads more Northward, but being assured by the Inhabitants that this Journey was not to be undertaken in the Summer Season, and being limited as to the time of their Journey, they resolved to take their Course Homewards. At their going away they were presented with some Copper and Iron Oar, brought thither from *Lapland*, as also some Magnet-stones of that Country, which they found to exceed in Force all that ever they met with before.

They returned in the same Boats, and what with the swiftness of the Current, and the Skill of their Boat-Men, they pass'd 16 long *Swedish* Miles from *Kengis* to *Torneo*, in less than 36 Hours; here they immediately observed the nocturnal and diurnal Sun, to see whether their present Observati-

ons would agree with the former, but being so many Days after the Solstice, they perceived the Meridian Altitude of the Sun on the 18th of *June* to have decreased to 47. 45. and yet gave the same Elevation of the Pole with their former Observations.

As to the Constitution of the frigid Zone, they found themselves *Perisii*, whilst they were at *Torneo*, and the other Places more Northward of it, the Shadow of the Sun being carried about into all Parts; and whilst the Sun was in the upper Semi-Circle of the Meridian, it was extended to the *North*, but whilst in the Lower to the *South*. And in so small an Elevation of it to the *North*, the Light of the Sun could not shew the Hour of the Night on the Dials, partly by reason of the Parallelism with the Place of the Dial, being scarce above its planes; partly because of the thick Vapours about the Horizon.

They affirm, That the Stay of the Sun above the Horizon affords this advantage to the Inhabitants of the frigid Zone, that their Corn in a good Year commonly ripens very fast, there being not above six or seven Weeks betwixt the time of Sowing and Reaping. For they found the Barley sown in the beginning of *June* was very well grown; and the Grass in the Western *Bosnia*, which scarce began to appear at their first passing by that way, was at their return in a Month after mowed; but they labour also under this Inconveniency, that when at the time of ripening the cold Dew happens to fall upon the Grain, it totally destroys it, and they are forced to cut it down before it is quite ripe. But this, they say, happens but seldom. At Night betwixt the 19 and 20 of *June*, they saw the Sun setting at *Calix* at 11 a Clock 12 Min. tho' the Horizontal Plane being interrupted by some Hills, scarce permitted them to determine its true setting. They would have found the height of the Sun the next Day, but were prevented by the Clouds. They guess'd by the Sun setting, the Latitude of this Place to differ but very little from *Torneo*.

Their further Observations of the Latitudes of Places, thro' which they pass'd in their return, were as follows.

On the 21st of *June* they observed in the old Town of *Lukleach*, the meridian Altitude of the Sun, and thence concluded the Latitude of the Place to be 65 deg. 25 min. and the declination of the Magnet from the North to the West 6 degr. That City was Built in the Year 1622. where there is still a large old Church not inferior to any of those Parts. But in the Year, 1642. New *Lukleach* was Built for its more convenient Situation near the Sea side, which was twice since burnt by Accident, viz. 1647. and 1653.

On the 24th of *June* they endeavoured to have found the Meridian Altitude of the Sun in the old City of *Birbea*, but

were

were prevented by the Clouds. This old City was Founded in the Year, 1621. and likewise consumed by Fire, 1666. when some Years after the new City of *Birbea*, about half a Mile distant from the old One, towards the Sea-side, was built for the conveniency of its Harbour. The next Day in the Parish of *Schelefa*, they observed near the Church, the Meridian Altitude of the Sun, and found the Latitude of that Place to be 64. 37. and the variation of the Needle the same with *Lubieah*.

On the 26 and 27 following, it being very Cloudy, they could make no celestial Observations, the only Thing worth their taking notice of thereabouts being the antient Church of the Parish of *Bygde*, which according to an Inscription on the Front of the Church, appears to be Founded in the Year, 1169. viz. under the Reign of King *Eric*, who first Established Christianity in those Parts.

On the 28th they observed the Meridian Altitude of the Sun near the old Church in *Uhma*, which they found to be 48. 38. and consequently the Latitude of the Place 63. 48. the variation of the Needle the same with the former. The City has a convenient Harbour on the Sea, being the First and chiefest of the *Western Bothnia*, and the Seat of the Government of that Province.

They left that Place the 29th, and passing thro' the Borders of *Western Bothnia*, cross'd the craggy Rocks of the Mountain *Seula* into *Angermania*, and to its Capital City call'd *Hernosand*, where is a Royal Seminary for young Scholars. They stay'd here three Days, in Hopes to find the Elevation of the Pole, but the Weather being very Cloudy and Rainy, they were constrained to prosecute their Journey without doing any thing of Moment, and arrived the 7th of July in *Medelpadia*.

They endeavoured to find out the Latitude of the City of *Sundswald*, belonging to this Province, but in vain, by reason of the Cloudy Weather; they continued two Days longer in an Inn, near the Church of *Niurunda*, not far from the City, being a Place fit for Observations, but with no better Success, so that they could make no Observations either in *Angermania* or *Medelpadia*.

On the 10th of July they came to *Hudwikswald*, a Town of *Helsingland*, a neat City near the Sea-side, where they were likewise prevented in their purpose by the Weather, which however proved more favourable to them the next Day, being the 11th, at another City of the same Province, call'd *Soderhamn*, where they found the Elevation of the Pole to be 61. 12. and after that in the City of *Gesse*, being in the Country of *Gestresland*, nor many Leagues from *Upsal*, 60. 31.

On the 13th, at their Arrival in the Mountainous Country they found the Elevation of the Pole at their Inn call'd *Lomsheden*, to be 60. 41. and on the 20th in the City of *Tab-lun*, famous for its Copper-Mines, and its being the Governour's Residence of that Country, found its Latitude to be 60. 32. and consequently much the same with *Gesse*.

After this, being willing to come to their Journeys end, they pass'd without making any Observations thro' the City *Westmanland* and *Hedonore*, and so further thro' *Arwastafers* and *Sojeburgh*, the first of which is celebrated for its Rich Copper-Mines, and Coining of Money of the same Mettall, the last for an antient precious Silver Mine.

On the 24th of *July* they return'd happily to *Upsal*, which lies under the Elevation of the Pole of 59. 54. the variation of the Compass being about 8 Degr. No sooner were they arriv'd there, but being informed that his *Swedish* Majesty was then at *Kongfor* to take a review of some Forces, they after a Stay of two Days only, set forward again from *Upsal*, on the 27th of *July*, and taking their way thro' the City's *Eno-ropia*, *Arosia*, *Koping* and *Westmanland*, arriv'd the next following Day, being the 28th, at *Kongfor*, where they gave an Account of their Observations, and were very favourably received, both by the King and the Royal Prince, and returned the 29th from thence, each to his respective Home.

F I N I S.

Olof Rudbecks *the Younger*, Nora Samolad ;
 or, Lapland illustrated ; being an Account of
 his Travels thro' Upland, Gesticia, Hel-
 fingen, Medelpadia, Angermanland and
 Bothnia, to the West, with the District of
 Luhliah in Lapland ; and to the North, the
 District of Torna in the same Lapland, to-
 gether with Finland, Aland, and some of the
 Eastern Provinces ; containing a Description
 of the true Situation of all these Places, and
 the Disposition of their Inhabitants, especially
 what relates to the Manners, Inclinations, Cu-
 stoms, Religion, Language, and first Origin
 of the Laplanders ; together with the Pro-
 ducts, living Creatures, Plants, Mines,
 Mountains, Woods, Lakes, Rivers and Ca-
 taracts of these Countries. Taken from
 the Latin Original Printed in 1701. at
 Upsal.

Olof Rudbecks *the Younger*, Lapland Illustrated
 His Journey thro' Upland.

Among all the Arts or Sciences that are chiefly
 acquired by Travelling, the true Knowledge
 of Minerals, Stones, Plants, Trees, and living
 Creatures, challenges the Industry of an Indefatigable
 Traveller. For, as the diversity of the Soil and Climate
 produces different Kinds of Plants and Fruits, so the
 vast difference that is to be observ'd among the living
 Creatures

*Travelling
 useful for
 Natural
 Philosophy*

Creatures as well upon Earth as in the Watery Element, is without doubt to be attributed to the same Cause. It is certain that the North produces divers Sorts of Minerals, Plants and living Creatures, that are not to be met with in the Southern Parts, as on the other Hand they abound in many Things which are never seen by, and quite unknown to the Northern Nations. As for instance, nothing is more common in the North, than to see several Sorts of Birds stay no longer there than the Summer, and afterwards retire to other Places; in the stead of which, others of a different kind return in the Winter, but are never observed in the Summer. The same is observable in divers of the four Legg'd Beasts of these Countries; they seem in this to imitate the Fish, which appear in vast Shoals, at different Times and on different Shoars, sometimes quite forsaking the River, and betaking themselves to the main Sea; and returning at certain Seasons (or spawning time) till they begin to grow lean they betake themselves again to their natural Station the Main Sea. Not to speak here of the Insects, which for the most part, according to their different kinds, owe their Origin and Destruction to the respective Climates they are found in.

I can't upon this occasion pass by in Silence, that the remoteness of the North, and its being so little frequented in former Ages, has given sufficient opportunity to the ancient Geographers to give us a very odd Description of these Places, of their Situation beyond the reach of the Sun, and their being involved in continual Darkness, without either Plants, Herbs, Grass, Fruits or any other thing necessary for the conveniency or subsistence of Human Life; vast Solitudes full of Horror and Darkness; tho' it is now sufficiently known, that Nature has not shew'd her self so much a Step-Mother to the Northern Regions, as not to provide them with what is requisite both for the sustenance and conveniency of humane Life; whence it is that the Inhabitants are so well contented with, and think themselves so happy among their Snowy Rocks, inaccessible Places, and pleasant Rivers and Cataracts, that they are seldom known to be desirous of changing them with the Plains of the more benign Regions, that are subject to perpetual changes of Weather thick Fogs, and dreadful Tempests; which as they are

the source of mortal Distempers, so these Nations dwell among the Mountains in a most serene Air, are rarely subject to those Diseases that afflict those who enjoy the benefit of a milder Climate, but continue very robust to a great Age.

But granting we can't boast of so many sorts of rare Fruits, as Peaches, Lemons, Oranges, Pome Granates, all sorts of delicious Pears and Grapes, as some other Countries may, kind Nature has nevertheless bestow'd upon us sufficient wherewithal to satisfy both our Necessities and Pleasures; for even the most Northern Parts afford their native Dainties; our Fields and Hills produce vast store of Straw-berries, and other Berries, of a most excellent Taste, and that of so many different Sorts, that the Names of them are not as much as known in most other Places; some of the most common and best tasted are: *Rubus humilis fragaria sol. fructu rubro*, a kind of Bramble with Leaves like those of the Straw-berry and Red-berries. *Rubus humilis palustris fructu ex rubro flavescente*, another small Bramble with Yellow-berries. *Rubus major fructu spadiceo*, *Rubus repens fructu casto*, Two of the same Kind with different Berries. *Rubus Ideus spinosus fructu rubro*, J. B. *Rubus Ideus spinosus fructu albo*, C. B. the thorny red and white Raspberry-trees. *Vitis Vinifera Ribes sylvestris dicta fructu rubro* J. B. a kind of wild red Currents; *Vitis Ribes sylvestris fructu majore*; another larger kind; *Vitis Ribes sylvestris fructu albo*, a white Curren-tree; *Vitis Ribes sylvestris fructu nigro olente*, the black Curren-tree; *Vitis Ribes Alpinus dulcis* J. B. *Vitis Ribes sanatilis fructu Umbellato*, *Vitis sylvestris longe laterepens*, *Vitis Idea repens*, *fructu racemoso nigerrimo magno*; *Vitis Idea magna*-*Myrtillus grandis* J. B. *Vitis Idea angulosa* J. B. *Vitis Idea foliis longis acukii natis, baccis rubris insipidis* C. B. *Vitis Idea semper virens fructu rubro* J. B. *Vitis Idea semper virens fructu nigro majore*; *Vitis Idea semper virens fructu albo*; *Vitis Idea palustris fructu magno*; *Fragaria vulg.* C. B. the common Straw-berry; *Fragaria fructu albo* C. B. a kind of white Straw-berry; *Fragaria fructu parva Magnitudinis* C. B. a kind of Straw-berry of the bigness of a small Plum. *Erica baccifera latifolia* Tab. *Erica baccifera latifolia* Tab. Two kinds of Heath or Ling; *Herba Paris flore magno*

magno pelycoceos edulis, a kind of Ox-Berry. *Tribulus aquaticus* C. B. a kind of Water-Calthrop; *Ova Crispa* five *grossularis* J. B. a kind of white Goose-Berries. *Cynosbates* & *Cynorchodos altera* Cord. a kind of Sweet-Bryar or wild Rose. *Cynosbates pomifera major*, a kind of Fruit bearing Eglantine or Sweet-Bryar; *Cynosbates pomifera minor fructu globofo*, another of the same kind, with small round Fruits; *Cynosbates pomifera minor fructu maximo pyriformi*, of the same kind, bearing large Fruits like Pears. *Mespitus fol. Sylvestris Spinosa* C. B. a kind of thorny wild Medlar-tree; *Juniperus fruticosa* C. B. the common Juniper-tree; *Juniperus Alpina fol. crassiore latiore*, of the same kind with thick and broad Leaves; *Cerasus Lativa* C. B. a kind of Hafelnut-tree. *Tagus* C. B. Beech *Pyrus Sylvestris* C. B. a kind of wild Pear-tree; *Sorbus Tormalis* C. B. *Sorbus aucuparia* Bell, two kinds of Sarvice-trees: *Cerasus anium*, *Clus.* a wild Cherry-tree; *Malus Sylvestris*, *Park*, a kind of wild Apple or Crabb-Tree; *Prunus Sylvestris* C. B. a kind of wild Plum-tree.

The rough Taſt of theſe as well as divers other Fruits (not mentioned here) is much qualify'd by the fierce Froſts. Add to this the ſingular Diſerſion we enjoy above ſeveral other Nations, in our Fiſhing, Fowling and Hunting; and the vaſt conveniencies of our Winter Journeys, which ſurpaſs every thing of this Nature you can meet with in any other Countries but the North. For we paſs in a convenient Sledge with one Horſe only, or one Raindeer (as they do in Lapland,) over the frozen Lakes and ſnowy Ground with ſuch celerity that in one Day you may travel 12 or 16 Swediſh Miles; I had almoſt forgot to mention theſe kind of Wooden Shoes (or Skates) ſo much in uſe among the Laplanders, but ſcarce known, or at leaſt ſeldom uſed in the more Southern Parts, where they have little or no Ice; I have it from credible Hands, that by the help of theſe Skates, the Laplanders will follow and overtake the Swiſteſt wild Beaſts, as Elks, wild Raindeer, Stags and Bears; and when tired with this Sport, they divert themſelves with laying Snares or Traps for, or ſhooting with their Arrows at the Wolves, Lynxes, Foxes, Sabels, Marders, Haves, Ermins or Squirrils; all which are equally profitable and delightful to the Northern

In-

Their convenient Winter Journeys.

The Lapland Skates.

Inhabitants, in a Country where without any trouble or danger they may apply themselves to their Fishery, or Fowling, or Hunting the wild Beast, or what else their Inclination prompts them too of this kind ; without the least fear of being surfeited by the excessive Heats of the Sun, or being surpris'd in the Night time by the Tygers and other rapacious Creatures ; or robb'd of their Booty by the *Bandities* or other Highway-Men in their return Home. 'Tis certain that the fiercest Bears dread the very sight of a *Laplander* (tho' they are generally but of a mean Stature) being sure that they shall scarce escape his Hands, such is their Dexterity in the Bow; and there is scarce a *Laplander*, let his Condition be never so low, but what kills every Year several Bears with his Bow and Arrows ; as on the other hand, Basilisks, Scorpions, Serpents, and such like venomous Creatures, are things unknown, and not as much as heard of here ; Thunder and Lightning seldom disturbs their Rest, and when it happens is neither violent nor of any long continuance ; Earthquakes, which makes such terrible havocks in the Southern and Eastern Parts, as well as Pestilential Distempers, are both unknown in *Lapland*. No Earth-quake or Plague.

Add to this, that they dwell in the utmost security in their Cottages, free from all danger of an insulting Enemy, without the least fear from Bombs and other murdering Instruments, or being carried into Servitude and condemn'd to the Oars ; should they be attack'd by an Enemy (which was never done yet, and considering the Situation of the Place, is never likely to be) they have this for their Comfort, that without much trouble nor may avoid the Fury of their Enemies ; they have no more to do, than to load their whole Cottages with Furniture, Utensils, and the whole Family upon their *Raindeer*, and so retire to inaccessible Woods, unknown to any Body but themselves, till the Danger is over.

To be short, The serene Winters, the most delightful and light Summer Nights, and the pureness and wholesomeness of the Air enjoyed by the *Laplanders*, together with that prodigious Plenty of Fish wherewith their Rivers and Lakes are stored ; the vast number of wild Fowl and Beasts, which are the Products of their Woods, the pleasantness of some Valley's, the richness of their

Silver, Copper and Iron Mines, together with the pleasantness of their Brooks, and the murmuring and diverting Noise of their different Cataracts or Water-falls; it is these, I say, which have inticed a considerable Number of Inhabitants to this so remote Corner of the North; the particulars of which will be the chief Subject of this present Account of our Travels.

*The King
of Swe-
den's
Journey
into Lap-
land.*

The late King of Sweden (of Blessed Memory) *Charles XI.* having made a Progress in 1694. into the most Northern Parts of his Dominions, would among other Places visit the City of *Tornau*, seated within the *Bothnic Gulph*, to be an Eye witness of the Sun's not going below the Horizon, in those Parts, about the *Summer Solstice*; being highly satisfied with the Observations and Demonstrations made by his Astronomers and Mathematicians, he engaged me within a twelve Month after, to go thither in order to make the best Observations I could of such Plants, Flowers, Stones, Minerals, wild Beasts, Birds, Fishes, and such like, as are the Products of *Lapland*. To prepare my self the better for such an Undertaking, I engaged two young Students of the University of *Upsal*, (both well versed in Drawing) to be my Companions in this Journey; the Name of One of them was *Mr. Andrew Holtzhome*, a Student in Physick, and I must speak it to his Praise, that with an equal Skill and Industry he has represented the true Draughts of the Birds and Plants in their natural Colours, beyond what could be expected from his Age, he being now not above twenty four or twenty five Years old.

*The begin-
ing of the
Author's
Journey.*

Every thing being ready for our intended Journey, the most Illustrious Count *James Gyllenberg*, one of the Senators of the Kingdom, and then Governour of the Province of *Upland*, would needs send his two Sons (tho' but young) *Charles* and *James* along with me; we set out from *Upsal* the 18th of *May*, in 1695. in a dark tempestuous Day, taking our Course towards the West of *Upland*. Nothing worth Observation happened that Day, except that as we were travelling along the Hills of the Plains of *Trolling* and *Wendel*, I took notice on both sides of many Stones of a middle Size and as round and bright as if they had been made by a Turner, or polish'd by an Artist; having observed such like Stones
for.

formerly near the Sea-shoar, I ask'd both our Carrier and some of the Inhabitants, whether perhaps these Fields had formerly been a Lake or great Pond; they all agreed it had been so; adding, that to this Day it lay commonly under Water in the Spring time.

I will not enter now upon the Question, whether these Stones were made thus originally from the beginning of the World; or whether they became thus bright and polished by their continual agitation during the time of the Deluge; for it seems to me most probable, that these Stones being first produced among the sandy Hills, and afterwards washed away from thence by the Waters that covered the adjacent Fields, were by a continual agitation and mixture with the Sand, rendred thus round and bright; what confirms me in this Opinion, is, That we observed many Stones of a larger size, but neither round nor bright upon the Hills, tho' for the rest they were of the same Colour and Hardness; which by reason of their bulk, and being fastened too deep in the Ground, could not be removed by the Waters, and consequently retained their former shape and roughness; we need not go far for an Instance of this nature, nothing being more frequent than to see the Sea cast up ashoar whole Hills of Sand and Stones mixed together, and soon after, to carry them away again: For the rest, I *The Hills of Melling.* am apt to imagine, that these Hills are part of that Ridge of Mountains call'd *Langacsen*, which beginning not far from *Stockholm*, extends towards *Upsal* (which lies on the left side of them) to *Wandelsaefek*, thence to *Facsuade* and *Fille*, and thus with one continued Chain of Mountains, runs for a vast Track to *Tormand*, and the *Norwegian Alps*. At the foot of the Hills of *Trel-ling*, I took notice of a certain pure white Sand, which they told me was excellent for Moulds to cast in. About Nine a Clock at Night, we took up our Quarters at a Place call'd *Nyre*, about Five *Swedish* Leagues from *Upsal*; the next day, with the rising of the Sun, we continued our Journey, but being a cloudy day, we were not rejoiced with the sight of the Sun, till about Noon, when we came to *Elskara*, a Village, or rather Town about 8 Leagues and half from *Upsal*, famous for the vast quantity of *Salmons* taken thereabouts, and for a vast *Chararact*, which falling from a high *Precipice* a-

mong the Rocks, produces a Sound that may be heard at a great distance: It is built on both sides of the River, and two noted Fairs are kept here every Year, viz about *Midsummer* and *Michaelmas*; they last three Weeks successively, and occasion a considerable concourse of People. Some derive the Etymology of *Elfkæra* from *Elf*, i. e. Eleven, and *Karawen*, who they say, were the first Founders of it; but it is most probable, that the word *Elf* was added only, to distinguish it from divers other Towns of the same Names in *Vandalia*, and the *Eastern Bothnia*.

As we were passing the River here in an old small Boat, carried with the rapidness of the Current, but above all, the Ferry-man, an Old Gray-headed and long-bearded Fellow, with tatter'd Sleeves, and a piece of a Coat, through which you might see his bare Skin, put me in mind of the description given us by * *Virgil* of *Charon*.

* L. vi.

*Fortiter has horrendus aquas & flumina servat,
Terribili squalore Charon.*————

Whilst I was ruminating upon these Verses, I was more than ever confirm'd in the Opinion I had conceived formerly, (first published by my Father) That the Fable of *Charon* had taken its rise first from these *Northern* parts; the Name it self, according to the ancient *Gothick*, furnishing us with a good Argument upon this account; for the word *Kar* does to this day signify not only as much as a stout good Fellow, but also an ill natur'd surly-look'd, and a decrepid person; nay, even a Man of a desperate Fortune, and reduced to the greatest Poverty: Thus our Proverb (mentioned by † *Ormius*) tells you, *That sometimes you may meet in a poor Man's Cottage (Karl) with what you may look for in vain in a Royal Court.* Add to this, That according to *Olaus Varelins*, *Karfe*, or *Karfi*, signify in Ancient Times, in these *Northern* Countries, the same thing as a small Boat, which they used also to stile *Karfetur*, i. e. The Bottom of a Vessel; and it is very probable, that the *Carina* of the *Latins*, the *Carene* of the *French*, the *Caravelle* of the *Spaniards*, and the *Carraco* of the *Italians*, might deduce their Origin from the Ancient *Goths*; it is questionless

† p. 69.

† In Indico-ling Schyro Scandica.

onless from thence, that to this day, we, in our Language distinguish all sorts of open hollow Vessels, in use among us, by the addition of *Kar*, as *Wattnkar*, *Osekar*, *Twattekar*, *Bryggecar*; and the same Vessels, in a diminutive sense, are called *Karrel*, and *Karfa*, *Garfa*, and *Grafatub*, implies carrying and making a thing hollow, like the Boats still in use among the Country People in these Northern parts are, being not made of Boards joyn'd together, but out of a Trunk of a Tree hollow'd out. The English Word Carving, *i. e.* *Sculpere*, and the Lapland *Karrid* have a near affinity to the Ancient Scythian word *Karfa*, and the French *Caraffe*, and the Italian *Caraffa*, signifying a hollow'd big-belly'd Bottle. But, as this Etymology has rather relation to the Boat than the *Ferry-man*, so must we look for a Word in the same Language, that may more particularly be apply'd to his Station: This is the Word, *Karar*, *i. e.* to move the Boat with one Oar, or with one Staff or Pole; thus we say of a lazy fellow; *Haniis ieke Kara allen affig*; He will scarce remove the Fire from his side; *Kara bert*, is as much to say as to remove something from a place; and *Elkara* signifies a kind of Fire-fork to stir or remove the Coals. This Word *Karar*, tho' not so much used in Lapland, yet retains the same ancient signification of *trajicere*, or to ferry over, among the *Dalecarls* and the *Westmen*, from whence perhaps the English had their Phrase to carry over, or to carry from place to place.

But to return to our Northern Charon or Ferry-man; he being one of the sturdiest Fellows of his Age I ever saw; he put me in mind of what has been affirm'd by some Modern Authors of the Shape or whole extent of the Baltick Sea, to represent the posture of a Gyant, which, if taken with some grains of allowance, may perhaps challenge the same probability, as the Representations made by some Geographers of other Countries; as, of Europe, like a Virgin; of Holland, like a Lyon, &c. Take then this vast Tract of our Baltick Sea, with all its Bays and Branches, from the Northern Point; as for instance, near the Lake of *Fende*, or that of *Ulab*, and thus forward to the Streight call'd *Oresund*, to the Western Point, you will find it to represent in an exact Map, the shape of an Old Gyant bending his Head forward,

The Baltick Sea.

Its shape in the Map.

ward, with a crooked Back; to begin with the Head; the Sea comprehended betwixt the two Capes of *Kulle* and *Kullby*, seems to represent the whole Circumference of the Forehead; the first is on the Coast of *Schonen* above *Oresund*, the other in the Isle of *Samus* near the Coast of *Futland*. The Isles of *Zealand*, *Funen* and *Labland*, must be imagined to be the Eyes and Cheeks sparkling with fire: I remember, that being once at Anchor on that Coast in tempestuous Weather the Waves beat with such violence against the Rocks, that they appear'd no otherwise at a distance than as if they had struck fire out of the Stones; and made a dreadful noise, not unlike that of Frogs, but much more intense and terrible. It seems as if the Inhabitants of these Isles had made some Reflection upon the same Supposition; it being certain, that most of these noted Places have taken their Names from the Head it self or some part relating to it, and those other Parts they represent. Thus in *Zealand* they have *Kynshoff* and *Shoffenshofvit*, i. e. *Cynns* and *Stephens-head*; in *Fichnen* *Finsshofrit*, *Knutshofvit* and *Risshofvit*, that is the *Gyants Head*; *Silishofrit*, *Lundshofvit*, *Bovenshofvit*, *Degerhofvit*, &c. The uttermost point of *Zealand* is called *Kallenberg* from *Skallen*, i. e. the *Forehead*; and the two *Eyes* *Egholm* and *Egion*; the Bay on the Coast of *Funen*, representing the Cheek of the *Gyant*, is called *Resenaes*, i. e. the *Gyants Nose*. Or and *Aar*, two places in *Falstria* discover the *Gyants Ears*, as the Isles of *Mon* and *Monsklint* do his Mouth. *Haken* in *Laland* finishes the Chin mention'd at length in *Buræus's* Maps, but left out either by neglect or ignorance in some more modern Mapps; as *Rugland* and *Rug* in the Isle of *Rugen* do the Beard. The Isle of *Alssen*, (formerly writ *Falssen*, i. e. a Neck) does manifestly shew us the hindermost part of the Head or Neck, as that whole Tract betwixt *Scanoer* and *Bornholm*, makes up the Throat; next come the Shoulders and Breast, which you must look for in *Brosterort*, and for the whole extent of the Belly at *Libau*, a River and City of *Curland*. All the Sea and Shoar hereabouts must make up the Buttock, *Rono* and *Gupersalo*, i. e. the *Buttock* Isles seem by their Names design'd for this intent; as *Narwick* in *Gothland* for the Navil; for the Privy parts you must take *Balleron*, *Kokor* and *Aland*, famous for its dangerous

gerous Rocks ; we now are come to the Hipps ; the left begins at *Reifon* extending along the Gulph of *Bothnia* to *Footfon*. i. e. the *Foot-Isle* and to *Tornau* ; the right, together with the Leg and Thigh extend along the Bay of *Finland* to *Narva* *Coper* and *Noteburgh*, *Leba*, and the Lake of *Ludesco* making up the Feet. Thus much for our Northern Gyant in his natural Shape, but as the Antients did appropriate to their *Charon* an old rusty Cloak hanging over his left Shoulder, and fastned on one side, so we will not leave our *Gyant* without a Cloak, to cover part of his Nakedness ; the several Isles, Rocks and Capes on the Western Shoar of the *Baltick Sea* (call'd commonly *Skaer*) seem to be placed there for that purpose, and *Schoncn* instead of a Buckle to fasten the Cloak on one side ; and, as the Shoar on the right Hand (I speak in reference to those that go by Sea into *Sweden*) all along the Coasts of *Pomerania*, *Prussia*, *Livonia* and *Courland*, is free from all sorts of Rocks, so on the other hand those we have assign'd for a Cloak to our *Gyant*, retain their rusty Colour (contracted questionless from the neighbouring Iron Mines) in spite of the Waves of the Sea, which continually wash them. The next thing is to provide a Boat for our Northern *Charon* ; Indeed the *Gulph of Bothnia* might easie enough furnish us with a very good one ; for if you take this vast Bay from *West* to *East*, you will find it not unlike a Boat, *Aland* with its little Creeks and rocky Shoar making up the Stern ; from thence extending by degrees to *Gevel*, and continuing in the same Bulk along the Coast of *Hernofand*, it begins to grow narrower and narrower near *Querken*, and ends in a Point (like the Fore-Castle of a Ship) near *Ternau*. But considering that the Bulk of our Vessel must be proportionable to his Person, and this being scarce big enough for one of his Legs, we must see for one that may better fit his *Gyantick Body* ; and what pray is likely to do it better than the vast Concavity of the *Baltick Sea* it self, which, as it lies enclosed betwixt its several Coasts, will make up a Ship suitable to the bulk of him that is to Command it ; it is said of the old *Charon's* Boat that it was very Dirty and Leaky on all Sides ; the same is easie to be apply'd to our Great Ship ; the many Rivers that exonerate themselves into it on all sides, are like so many

ny Leaks; and these carry along with them abundance of Dirt and Filth, especially when they overflow their Banks in the Spring.

There is still wanting the *old Charon's Staff* or *Pole*, wherewith he used to manage his *Ferry-Boat*, call'd *Borker* by these *Northern Nations*; with this the *Ile of Borkholm* or *Oeland* (as the modern Inhabitants call it) can furnish our Gyant; for as it is near 18 or 20 Leagues long, but very narrow, so its shape comes next to such a Staff or Pole, as that used by *Charon* has been describ'd by the Antients. Perhaps you will judge this Pole too short for the Gyant and Ship, but if you remember that they made no other use of them than to strike into the Water sometimes on one, sometimes on the other side of the Boat, with one Hand only, you will be satisfied as to its bigness; I have seen them in *Westmanland*, *Norland*, and among the *Western Mountains*, thus to manage their Boats very frequently. Add to this, that that part of this *Ile* which falls under your Eyes, must be supposed only to be the Handle of the Pole, the rest which lies under Water, being to be allow'd for the inferiour part of it.

And since we have dwell'd so long upon the allusion of the *old Charon* and his Boat, we must not pass by in silence his *Ἰανών* or carriage Mony, which our Ferry-Man sufficiently put me in mind of by refusing the Mony we offered him, which made me suppose, not without reason, that he had lived among the *Laplanders*, who, as simple as they may appear upon other Occasions, will never take any other Mony but *Rixdollars*; as the *Greek Critics* themselves confess the Word *Ἰανών* to be barbarous, and not genuine to their Language, and that *Golius* his Etymology from the *Arabian Danak*, and the *Persian Dank* seems to be too far fetch'd, I see no reason why we should not look for this as well as the rest belonging to *Charon's* Equipage, among the *Goths* and *Modern Swedes*. It is to be observed that this piece of Mony, call'd *Danake* was to pay *Charon* for his Carriage, for which reason (according to (a) *Lucianus*) they used to put it into the Mouth of the deceased Person. It is composed of two Words, *viz.* of *Dan* or *Pan* (as the Antients used to write it) signifying as much as a *Road* or *Highway*; and *ake* I encrease from the Word *Auka* to
aug-

(a) De-
luct.

augment, which last Word retains the same signification among the *Laplanders* to this Day, who use it frequently when they speak of any Gain, Interest Money or Usury. The word *Pan*, has its Origin from the *Swedish* Word *Pana*, i. e. to do any thing with eagerness, to hasten to do any thing. The Word *Taban* of the *Finlanders* and *Tangde* of the *English Saxons*, seem to have a relation to this, as there is a great cognation betwixt these Languages in many other respects. Thus *Panug* signifying in our Tongue a *beaten Road*, and *Pan* or *Then* as those of *Esthonia* pronounce it, and *Tien* by the *Finlanders* a Road betwixt two Hedges, or a Lane. Thus *Galeipan* signifies in our Language, to keep in the right Road, and *afled pan*, to go out of the Road. From the same root is derived our Word *Dantzæ*, call'd *Dantzid* by the *Laplanders*, *Dantzata* by the *Finlanders*, *Dantzima* by the *Esthonians*, to Dance by the *English* *Danser* by the *French*, *Dantzare* by the *Italians*, *Dancar* by the *Spaniards*, *Tancatti* by the *Slavonians*, *Tantzvitç* by the *Poles*, and *Tantzæn* by the *Germans*.

Thus far of the Origin of the Word *Darnake*, and it will be our next task to examine the reason and occasion of the augmentation of this Carriage Money, first to a double and afterwards to a triple Piece, beyond which it was never raised.

First, It is evident by the joint Consent of all the ancient Poets and Authors, who have mentioned this *Darnake*, that at the beginning, *Charon* had no more allow'd him for ferrying over a deceased Soul to the *Elysian-fields*, than one of these *Darnake's*, but that in process of Time the Carriage encreas'd to two and at last to three, and no higher. I know *Natalis Comes* attributes this augmentation of *Charon's* Passage Money to the *Athenian* Generals, but not to enter upon a strict Examination of this Opinion, I will tell you my Sentiment upon the Matter.

It is obvious that those that pass out of the *Atlantic* Sea by the way of the *Skager-Rock* into the *Baltick-Sea*, must enter it by either of these three Streights viz. 1. The *Oresund*. 2. The larger *Belt*. 3. By the lesser *Belt*. It seems to me very probable, that these three Streights being not discovered to Foreigners at one time, but by degrees and at several intervals, the Passage Money

was

was introduced accordingly. For whilst they knew of no more than one Streight they were to pass one *Danake* was sufficient for the carriage. In process of time the second Streights being likewise discovered, double as much was paid as before, and upon the Discovery of the other Streight, triple the price as at first. As the Antients were exceeding fond to wrap up the best part of what they knew in Fables and Riddles, so they did in this case with the threefold Passage of the *Baltick-Sea*; witness the so much celebrated Stories of the *Three headed Cerberus*, of *Neptune's Trident*, &c. among the *Greek* and *Roman Poets*. Their Fable of the *Tritons* seems to derive its Origin, (before all the rest) from the ancient *Sweeds*. *Tri* signifying as much as *thrice* in their Language, *Dan* a *Road-way* or *Passage*, by which they denoted the *threefold Passage*, out of the *Atlantick Ocean* into the *Baltick Sea*. The same may be said of the threefold piece of *Mony* call'd *Danake*, implying the same signification as *Triton*; for *Dan*, as I told you, is a *Way* or *Road*, and *Ake* or *Auke* the same as an *Addition*, the *Ocean* or an *Eye*, out of the composition of which two Words they have form'd *Danake*, meaning the narrow *Streights* leading into the *Baltick*; or the *Eye* or *Opening* into it. For among the ancient *Sweeds* *agi*, *age*, one signify'd the *Ocean*, and *auge auke*, and *augo* an *Eye*. In the *Island Tongue*, *augà*; in the *Danish*, *auge*; in the *High German*, an *Aug*; in *Low Dutch*, *Ooghe*; in the ancient *Saxon*, *Eng*; in *English* an *Eye*; in *Italian*, *Occhio*; in *Spanish*, *Occhos*; in the *Slavonian*, *Okko*; in *French*, *Ocit*; in the *Latin*, *Oculus*; in the *Hebrew*, *Chaldaic* and *Arabian*, עין. The true Root of all which we must trace from among the *Finlanders*, their Word *Aukana*, signifying the same, as *apevire* or to *open* in *Latin*. Thus to this Day among the *Swedes* the *Iron Ring* on which they fasten a *Hook*, is call'd *Oclay*, and the *Yok* put upon the Neck of an *Ox*, for *Draught*, *Ok*; and the *Slavonian* Word *Zeneca* signifies as much as the *Eye Apple* itself, or an *Eye* opened. Those that are tenacious of their derivation of *Danake* from the *Arabic*, have recourse to the Word רבק signifying an *opening* a *Throat* or *Neck*; which seems to have some relation to the beforementioned *Three Streights* or *Entrances* into the *Baltick Sea*; If you join the *Arabick-Root* יבר or אברו, i. e. *reperit* or *invenit*.

invenit, he has found with the word *Daw Pan-nyed*, signifies as much as he has opened a *Way*; which may conveniently enough be apply'd to the Discovery of these *Passages*. What confirms me in this Opinion, concerning the triple *Danake* of the old *Charon*, is, that near the Cape of *Langland*, along the Shoar there lye three small Isles, of an equal bigness, and an oblong round Figure, such as the *Danake* of the Antients is described. Their Names as they are express'd in the Geographical Maps; seeming to bear a near relation to what we have said just before. For the first is call'd *Egholm*, i. e. *Oculi insula* or the *Isle of the Eye*, having questionless obtain'd its denomination on account of the Discovery made of the first *Streights* or *Passage* into the *Baltick Sea*, call'd *Oere-sund*. The second is call'd *Agger* or *Ager*, with the addition of the Letter (*r*) (in the plural number) signifying as much as *Eyes*, intimating the augmenration of the *Passages* into the *Baltick Sea*, by the Discovery of the second *Streights*, known in the North under the Name of that *Sterre Belt* or the *great Belt*. We told you before that *Charon* (according to the ancient Tradition) was oblig'd to the *Athenian* Magistrates for the third piece of his *Carriage Mony*; hence it is without doubt, that the third of the beforementioned Islands has yet the name of *Omma*, or as the *Greeks* express it *ὄμμα*, being the same with them as *eag*, *auge*, or *oga* is with us, viz. *Oculus* or an *Eye*; in reference to the third *Passage* into the *Baltick*, call'd by the *Northern Nations* the *Middlepart* or *Mindere Belt*, i. e. the *lesser Belt*, or rather the *lesser Entrance* into the *Baltick Sea*. Much more might be alledged out of the Antients for the elucidation of this Fable in relation of the *Danake*, but it is time we proceed on our Journey, and so we will leave the rest till another opportunity, I can't however pass by in Silence, the Opinion of divers of the *Northern Antiquaries*, viz. That these *three several Streights* or *Charon's Rivers* (if you please to stile them so) are the same, which the ancient *Swedish* or *Gothick* Kings have inserted in their *Eschutcheons*; for they bore *three Crowns*, or, with *three Rivers* argent, and a *Crown'd Lyon* in an *Azure-field*. The *Lyon* without all doubt was the Emblem of the Heroic Actions of these ancient *Swedish*, *Gothick* Kings, who had carried the Terror of their Arms into those Countries, were those fierce

Beasts

The antient
Swedish
Arms.

Beasts are to be found, and made them first known to the Northern Parts. The *three Rivers Argent*, had without dispute a respect to the *three beforementioned Passages*, which being the Keys both of the *Atlantick Ocean* and the *Baltick Sea*, did intimate the supream Dominion of these Kings over both. The *three Crowns Or* in an *Azure-field*, could be nothing else than so many Emblems of the three, then only known Parts of the World, *viz. Europe, Asia and Afric*, whither the antient *Swedish Goths* entered their Conquests, and maintain'd them for many Years under the Conduct of their *Lyons* or magnanimous Princes. These *three Crowns* are to this Day remain'd in the *Arms* of the Kingdom of *Sweden*. But to come to a conclusion of the Matter: It seems very probable to me, that the affinity of the word in different Languages has given the first occasion to this Fable, nothing being more certain, than that the Antients used to found their Fictions upon the different Allusions, arising from Words, tho' very little differing in the sound, yet of divers significations. The same is to be affirm'd of the Word *Danake*, which among the *Sweeds* and *Arabics* signifies a piece of Money or an Entrance into a Road, The Streights or a narrow Passage of the Sea, &c.

Allowing what we have infer'd from the before-mentioned derivations in reference of this *Danake* or the *Passage Money*. It is no difficult Task to discover the reason why the *Hermiones* were the only among all the other Nations of the World, that were exempted from paying the usual Tribute or Passage Money, to the old Ferry-Man *Charon*; the matter is easily resolv'd, they inhabited on the same side of these Streights or Rivers, where the *Elysian Fields* were, and consequently had no occasion for *Charon's Boat*; and it is observable, that the famous *Buræus* in his great Geographical Map, places the *Harmonar* or *Hermiones* in *Helsingia*, under the Elevation of 62 and a half degrees: the Fable of *Charon* and his *Triple-Passage-Money*, might easily lead us to another of the same nature, *viz. to the Three-headed Cerberus*, but we will differ the Solution thereof till we are come to the *Laplanders*, where perhaps we shall meet with among their *Magic Arts*, that may allay the Fury of this dreadful Door-keeper of Hell.

But

But it is time to return into the Road ; near the Ferry of the Town of *Elfskarby* or *Elfskarla* before-mentioned, we saw an Island pretty long, but narrow, with a good number of Trees in it. If we may believe the Inhabitants, they tell you, that under the Reign of *John III.* King of *Sweden*, this Isle was torn from the Western Bank of the Continent of that River, betwixt which and the Isle, the Channel is now the broadest, and runs with a very swift and violent Current ; and visibly encreases every Year in breadth, by its carrying along with it part of the Ground of the *Western Bank*. Some of the most Antient among them assur'd us positively, that when they were Boys, the Channel was so narrow, that they us'd frequently to pass over it upon a piece of Board only, whereas it is so spacious and deep now, and its Course so rapid, that they have been forced to support the Bridge built from the Island to the *Western Bank*, with huge thick Timber.

Scarce were we come on the other side of the River, but espying a small Bird call'd *Goktida* (at *Fynx*) I shot it with my birding Piece. This Bird has its Name from its time of Singing, which begins always about 8 or 10 days before the *Cuckow*, with a thrill Voice, not unlike the *κρυκεῖς* (*Tom-Tit*) of *Aldrovandus*. It is about the bigness of a *Lark*, of a greyish or ash Colour, distinguish'd with tawny-brown, red and black Spots after a peculiar manner. The Head, which is of an ash Colour, is all towards the Neck full of black Spots, but lower whitish. Both the Wings have likewise black Spots, shap'd like the Y of the *Greeks* at about half an Inch distance from one another ; the Belly, Breast and Neck is of a dark yellowish Colour, interspersed with Speckles of a tawny-brown, and the Wings are intermix'd with streaks of the same Colour : The Hips are whitish, the Legs short and thick, of a Lead Colour, as are likewise the Feet ; of which it has four, two outward and two inward ones, the last being something longer than the others ; The Claws are passably large of the same Colour as the Feet ; It has a short thick Neck, round Head, little Eyes, black Eye-balls and Eye-lids ; from both Eyes descends a dark yellow streak towards the Neck, but is lost immediately after ; The Bill is pretty long, of a Lead Colour like the Feet ; but neither so strong

nor so much edged as that of the *Wood-pecker*, tho' for the rest it is not unlike that Bird both in the structure of its Feet and Tongue. Its Bill is both long and sharp, pointed with a small long substance as sharp as a Needle, which serves him to pick up the Aunts or Pismires, Flies, and such like Insects, which being his chiefest Food, he swallows them entire. 'Tis not unlikely that these small Insects may be sufficient to afford Sustainance to a Bird of so inconsiderable a Bulk, much beyond what has been assur'd for truth by several Authors. viz. That the *Crocodils* feed for the most part upon them; and I remember that Mr. *Sandys* in his Travels, p. 262. would needs persuade us, that the *Crocodil's* Tongue (which is of a great length) is for that purpose provided by nature with an acuminated Substance, tho' nothing like it has been observed by divers antient and modern Authors, who have described to us the *Crocodil's* Tongue (contrary to *Aristotle* and *Herodote's* Opinion, who both allow'd none to this Creature) but without such a sharp point. The *Goktida* (or *Fynx* is provided with two Cartilaginous Tendons for the more convenient motion of his Tongue which lies enclosed betwixt them at the root; and according to its motion they extend themselves along the Neck to the very Bill, or draw backwards into the Throat. The *Goktida* is different from the *Wood-pecker*, 1. In his Voice. 2. Because this Bird never runs up to the tops of the Trees or uppermost parts of Hedges, and these do; but like most other Birds perches upon the small Branches and Twigs of Trees, especially of the Sallows and Oaks; nay, if he is near a Town or Village he will commonly settle on the Tops of the Chimnies. 3. His Tail is somewhat broader and smoother. 4. His Bill not quite so long and thick, and something more round. 5. In these Northern Parts the *Goktida* never appears but at a certain Season of the Year, for it always is the forerunner of the *Cuckow*, and soon vanishes when the same Bird is heard no more. 6. He turns his Neck and Head quite round without moving his Body, whence it is that the Names given him in divers Languages deduce their Etymology, from turning or moving about. Thus in *Latin* he is stiled *Torquilla* & *Collitorquis* & *Verticilla*; in *Italian*

lian, *Tortocollo* and *Collotorto*; in *Spanish*, *Torxicuello*; the *French* call this Bird, *Torco* and *Tourcol*; the *Germans*, *Windhals*; the *Hollanders*, *Dracyhals*; the *English*, *Wryneck*; by the *Greeks* he is call'd *Ζυγξ* from the Noise he makes; *Femiopucka* by the *Polanders*; and *Teekerveny* by the *Hungarians*, &c. The preceding Description relates to the Male *Goktida*, which however differs from the Female only in the Colours, which are not so lively in the last. They build their Nests in the Concavities of Trees like the *Wood- pecker*, and are sometimes met with in several other Places as well as in the Northern Parts, but as I never met with any exact description and delineation of them, I thought it would not be amiss to assign their differences.

We had not travell'd long in the Wood betwixt *Elfskarly* and *Geval*, but the *Cuckow* welcomed us on all sides with his usual Tune, which being a Bird known in most other Parts as well as the North, I will supersede to describe in this place, referring my self for a more ample Account of this as well all other wing'd Creatures of the North, to a Treatise I am preparing for that purpose, containing an exact description and delineation of their Shape, Bulk, Colours, Places of Abode, and all other matters relating to the knowledge of Birds. I can't however but upon this occasion, take notice of a vulgar Error founded upon Tradition, *viz.* That the *Cuckow* as long as his singing Time lasts, is fed by another small Bird. What has given occasion to this mistake, is, that the *Cuckow* after he has left off Singing, changes his Feathers towards Autumn; and thus resembles the lesser *Hawk*, a Bird which at that Season most generally dwells near Villages and Houses; and such is the resemblance betwixt this Bird and the *Cuckow* both in Colour and Magnitude, that were it not for the different position of their Feet, they would appear one and the same thing. For the *Cuckow* as well as the *Goktida* have two of their Feet standing forward and as many backward, whereas the said *Hawk* has three forward and but one backward. There is also some small difference in the Bill, that of the *Cuckow* being not quite so thick nor so crooked as the others. The before-mentioned Error of the *Cuckow's* being fed by other Birds, might also have its rise from thence, that nothing is more frequently observed in the

Vulgar Error about the Cuckow.

Spring time, than the other Birds to follow the *Cuckow*, when they find their Nests destroy'd, tho' it be certain that he is no Bird of Prey, but feeds upon Worms, Insects, and such like Creatures, which is the reason he delights to dwell in or near the Gardens, and never is noxious but rather beneficial to them, by keeping the Ground free from Vermin. During his singing time in the Spring, the Bill, Eye-lids, the whole Circumference about the Bill, the Tongue, Throat, Neck and the Rump, are of a Saffron Colour, which in Autumn changes into a pale Yellow. The Female lays but a few Eggs, generally but two, and rarely three, they are of a Colour inclining to a Green. There is another commonly received Opinion, that the Female *Cuckow* does not hatch her young Ones, but leaves the same to be done by other Birds; but as I could never meet with any others in a *Cuckow's* Nest, but am fully convinced, I have seen a Female *Cuckow* scared from the Nest where her Eggs were, I am fully of opinion that the female *Cuckow* as well as other Birds, hatches her young Ones her self, without the assistance of others. For the rest, the *Cuckow* is a most delicious Meat, not inferior to that of any of the volatile kind, which are look'd upon by nice Palates, as the greatest Dainties. Knowing that several of my Friends were very fond of their Meat, I commonly present every Spring 8 or 10 to each of them, which I kill with my Birding piece, and are as acceptable to them, as the greatest Rarity I could offer. For the rest, as the *Cuckow* begins and continues one and the same Song in the Spring time, which tho' very shrill yet is not offensive to the Ears, it has given the name of *Cuckow* (from its sound) to this Creature, in most known Languages; with a very small variation. Thus the Swedes call him *Gock* and *Guku*; the Islanders, *Gauke*; the Danes, *Gog*; the Laplanders, *Kuoko*; the Finlanders, *Kuki*; those of *Esthonia*, *Keggi*; the Hungarians, *Kukuk*; the English, *Cuckow*; the Hollanders, *Koeckoeck*; the High Germans, *Guekuck*; the French, *Cocu* and *Coucou*; the Greeks, *Kóxxvξ*, the Polanders, *Kukupka*; the Italians, *Quento* and *Cueco*; the Spaniards, *Cuchillo*; the Latins, *Cuculus*; and the Slavonians, *Zieggale*.

We pass'd in this Forrest by abundance of the noted Sepulchral Hillocks of the antient Inhabitants here; and
on

on the tops of the Fir-trees, saw vast Flocks of certain Birds, known in the Northern Parts by the Name of *Regelrifare*, i. e. *Conirofores*. I kill'd several of them with my Birding-piece, some of which were red, or of a deep Yellow, others of a plain yellow Colour. But what is most worth taking notice of in this Bird, is his Bill, quite different from what is to be seen in other Birds, as being not only very thick and strong made, but also bent inwards, and so strongly joined cross one another, that with a great deal of ease they can separate the hard Rind of the Fruits of the Fir-trees, the only Food they live upon. It is from the shape of their Bills, that these Birds have got the name of *Kneutz Vogel*, i. e. *Cross-bird* or *Kreutzschnabel*, i. e. *Cross-bill*; among the *Germans*, and the same, viz. that of *Cross-bill* among the *English*. According to *Aldrovandus*, the *Latins* call this Bird likewise *Curvirostra*, and the *Greeks* *Αοξίας*, the same that was by the antients bestowed upon *Apollo* or the Sun, of whose return towards us these Birds are the fore-boders early in the Spring. For the rest I can't conceive what has induced most Authors, that have left us any description of these kind of Birds, to represent them with their Tails standing upright, whereas it is certain, that they never hold them upwards, except just at that instant, when they are scared, catch'd, or kill'd.

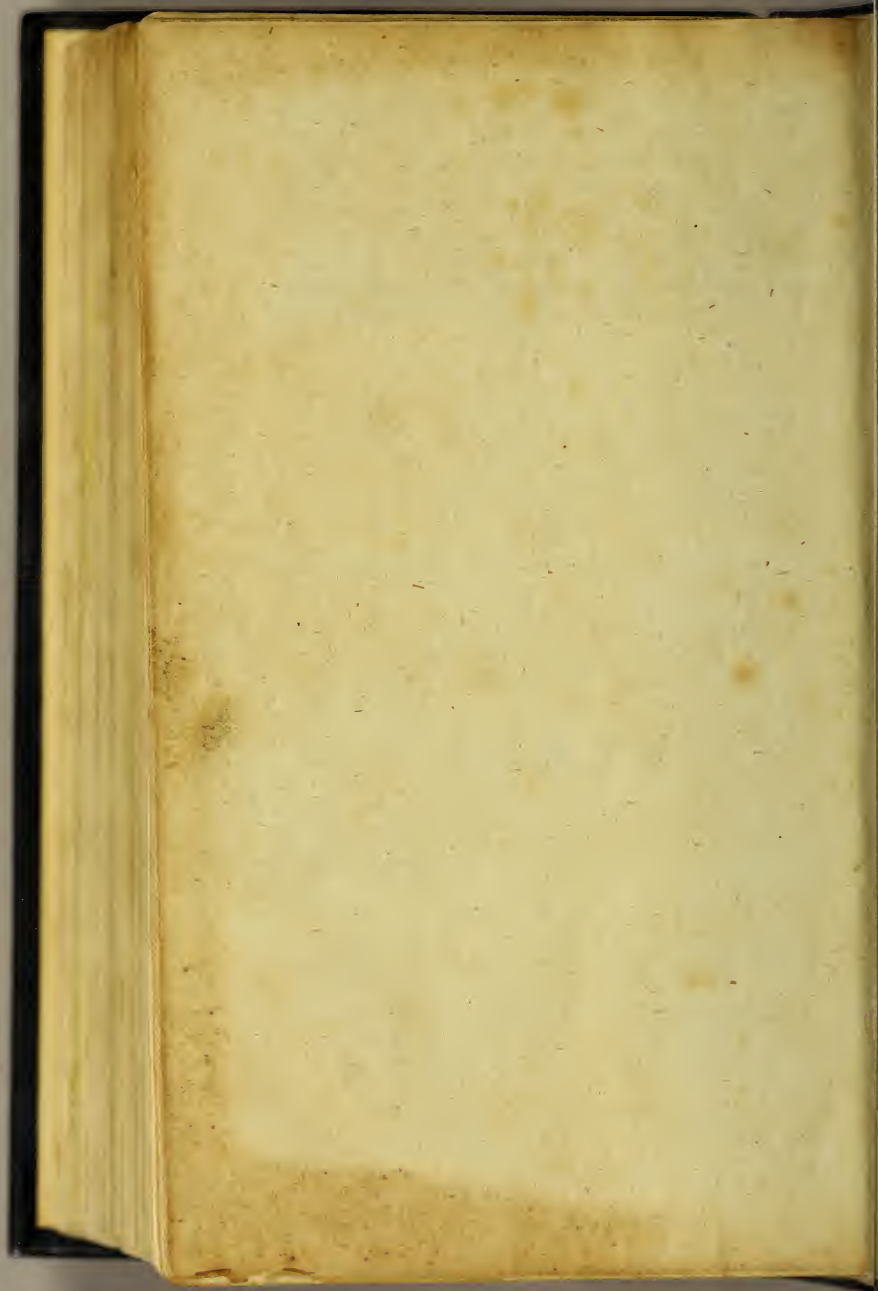
Soon after we came to *Harnas*, noted for the Iron Works there, seated in a most convenient Place, upon the Borders of *Upland* and *Gestrícia*, betwixt the Bay of *Bothnia*, which lies on this side of it; and the little River *Harnes Aen*, having its rise out of the Lake call'd *Traeske*, not far distant from hence; both which are not to be met with (as far as ever I saw) in any either of the antient or modern *Geographical Maps*. The reason is, that they making the great River *Dalecart* (tho' erroneously) the common boundary of *Upland* and *Gestrícia*, they have neglected this lesser one, and in their *Geographical Descriptions* never as much as mentioned as then its true Rise and Course, which by its various turnings and windings divides the two beforementioned Provinces. Whereas the famous River *Dalecart* takes quite a different Course; for within about half a League from its first Source it turns its rigid Stream quite towards

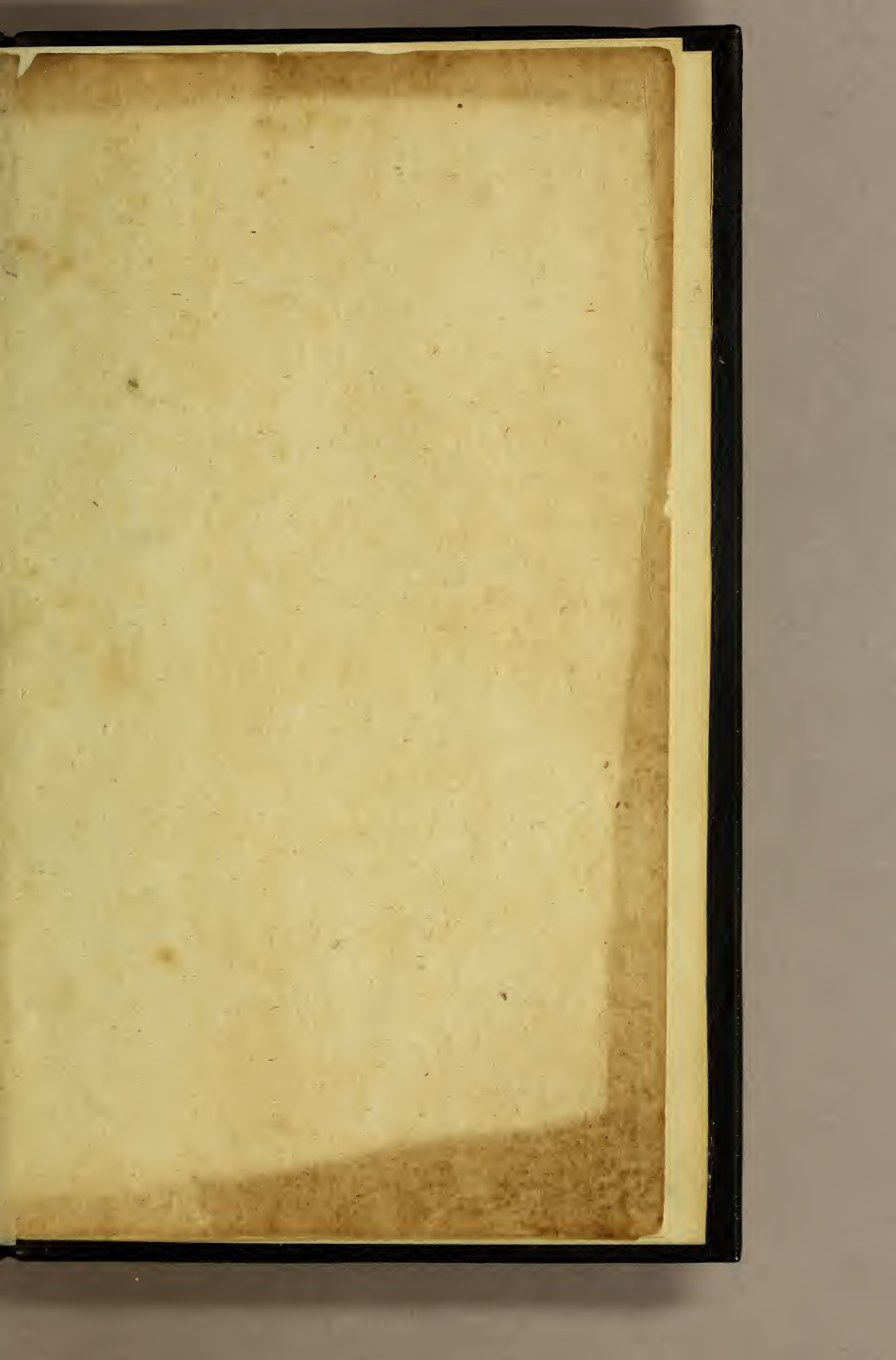
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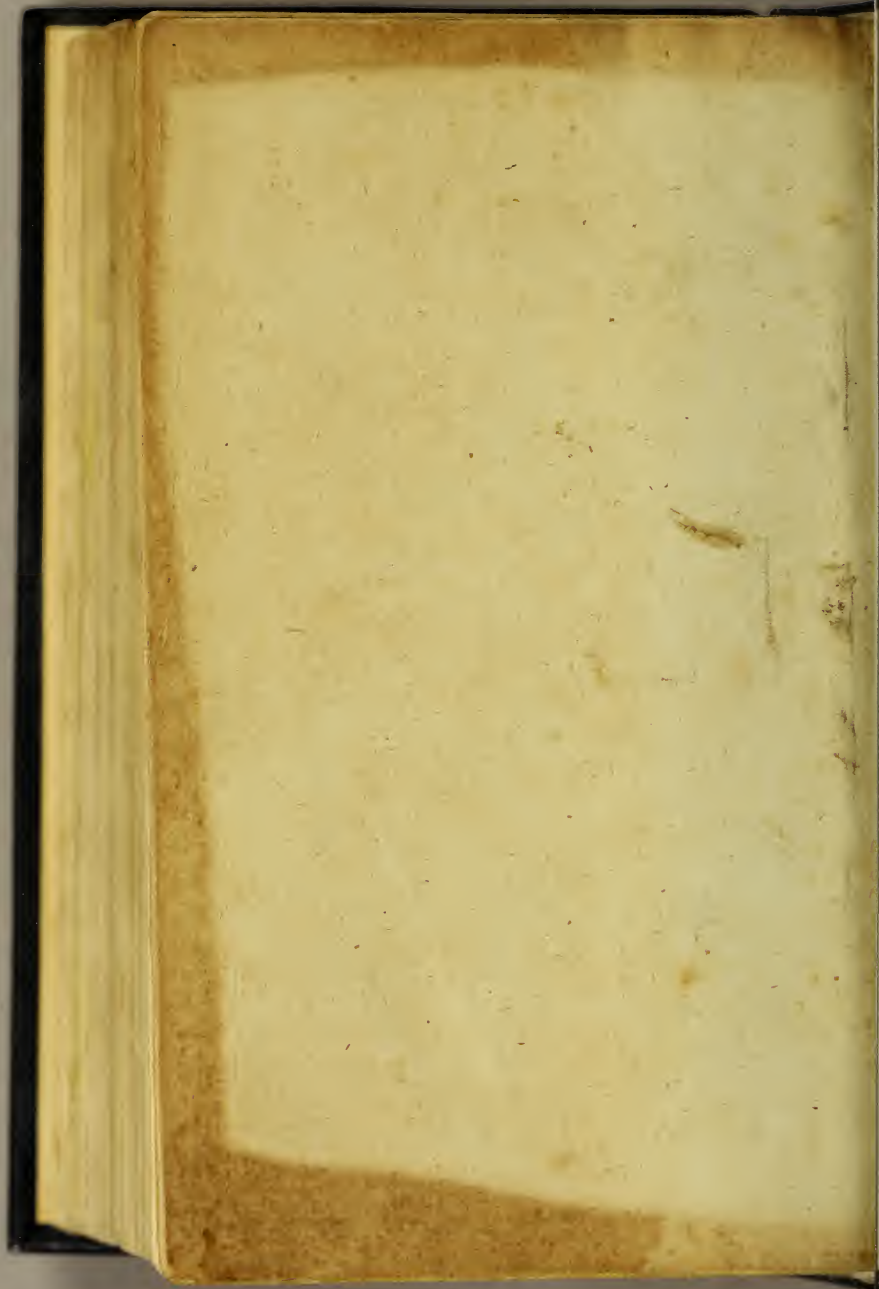
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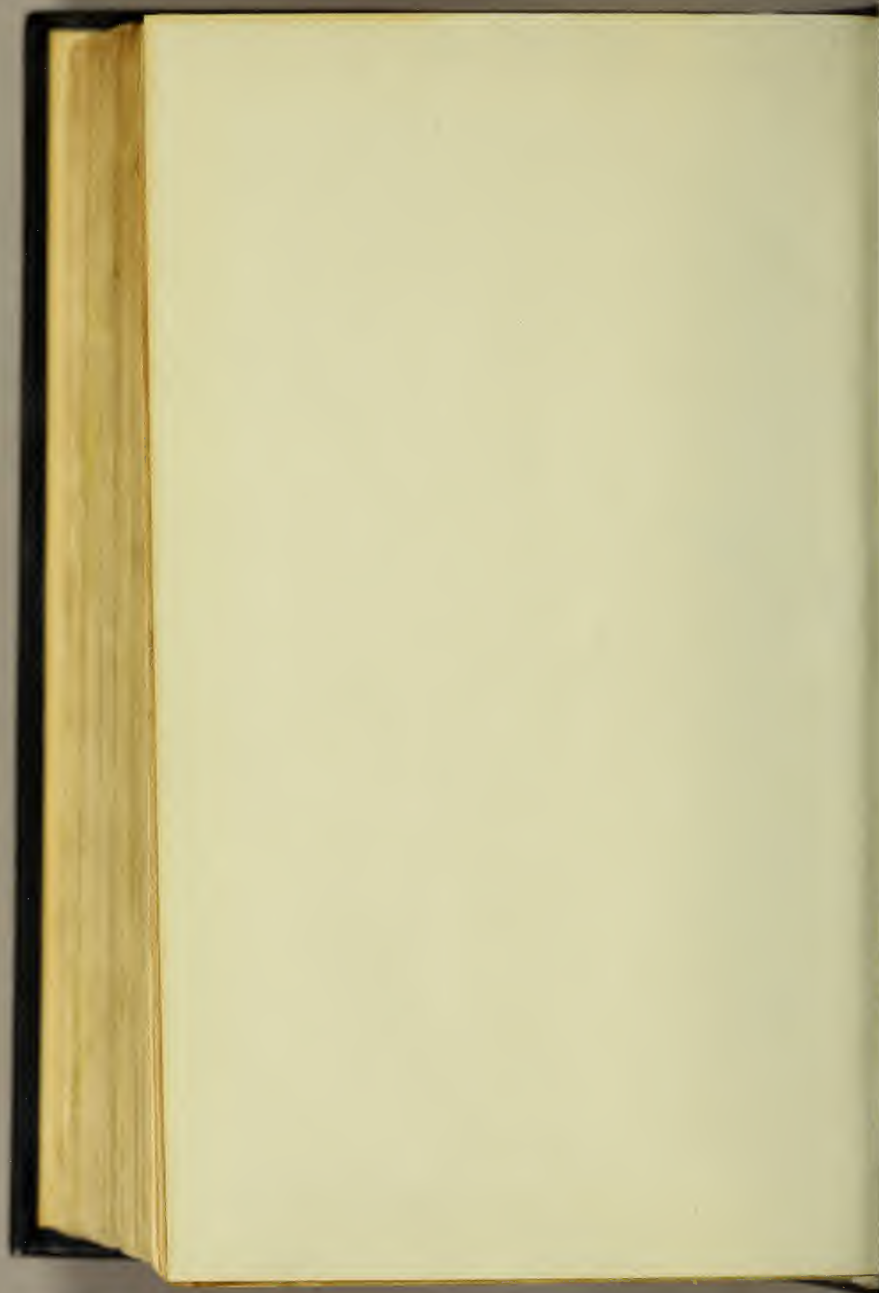
wards the East, and so continuing its Course for a considerable Tract, at last exonerates it self into the Sea; from whence it is evident, that the River *Dalecart* is so far from mixing its limpid Current with the muddy Waters of the *Harnes Aen*, that it does not as much as approach towards it. Thus much of our Journey thro' *Upland*, whose antient Kings, tho' living in so remote a Corner of the World, deduced their Origin (if we may believe *Olaus* in his Hist. Chap. 19.) from the Race of the Gods, as well as many in the Southern Parts.

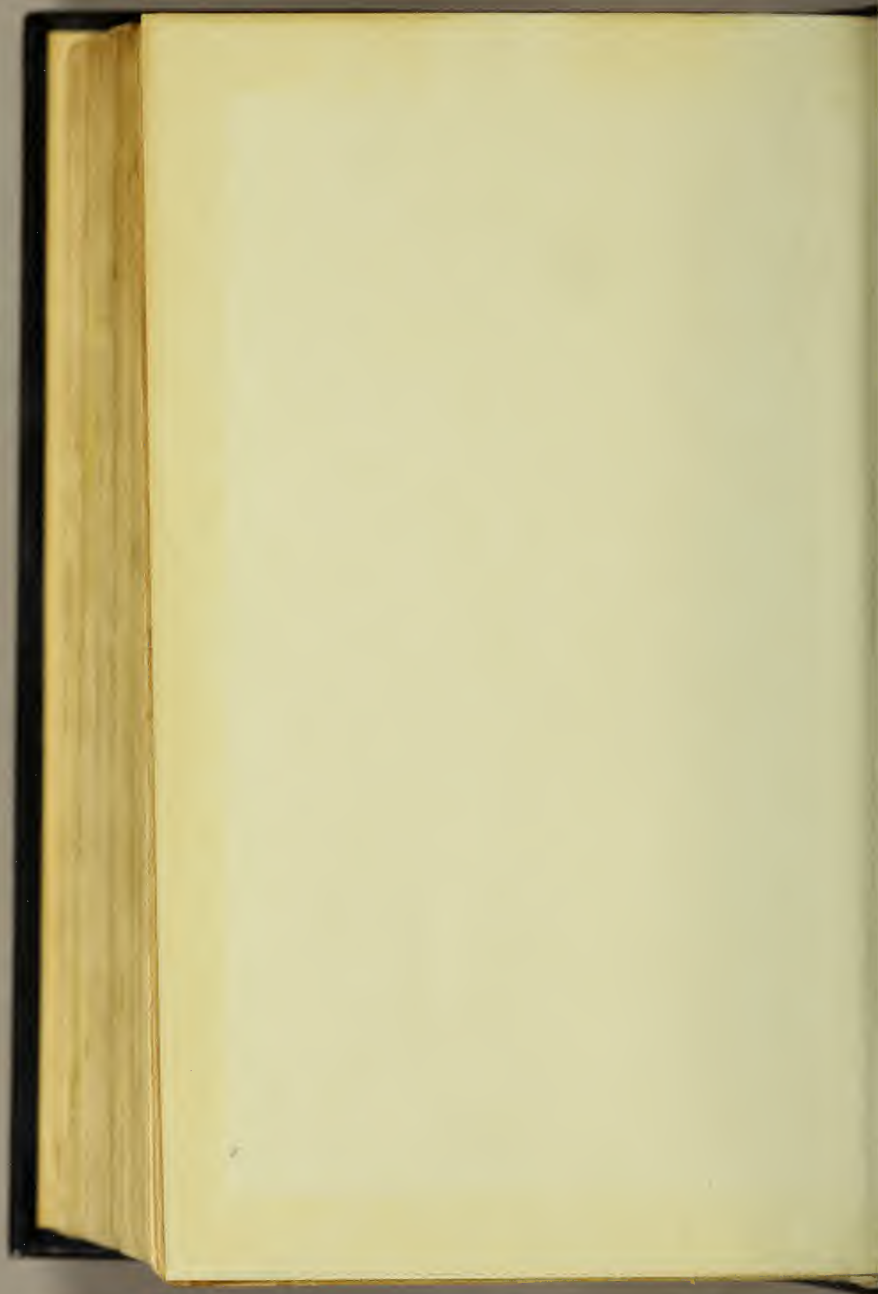
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